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MODERN CHIVALRY.

Modern Chivalry:

CONTAINING THE
ADVENTURES
OF
Captain John Farrago,
AND
TEAGUE OREGAN,
HIS SERVANT.

VOLUME I.

BY H. H. BRACKENRIDGE.

QUICQUID AGUNT HOMINES, NOSTRI, FARRAGO LIBELLI.
Juvenal.

PHILADELPHIA:
Printed and ſold by JOHN M'CULLOCH, No. 1,
North *Third-ſtreet.*
M.DCC.XCII.

[*Entered according to Act of Congreſs.*]

MODERN CHIVALRY.

INTRODUCTION.

IT has been a queſtion for ſome time paſt, what would be the beſt means to fix the Engliſh language. Some have thought of Dictionaries, others of Inſtitutes, for that purpoſe. Swift, I think it was, who propoſed, in his letters to the Earl of Oxford, the forming an academy of learned men, in order by their obſervations and rules, to ſettle the true ſpelling, accentuation, and pronunciation, as well as the proper words, and the pureſt, moſt ſimple, and perfect phraſeology of language. It has always appeared to me, that if ſome great maſter of ſtile ſhould ariſe, and without regarding ſentiment, or ſubject, give an example of good language in his compoſition, which might ſerve as a model to future ſpeakers and writers, it would do more to fix the orthography, choice of words, idiom of phraſe, and ſtructure of ſentence; than all the Dictionaries and Inſtitutes that have been ever made. For certainly, it is much more conducive to this end, to place before the eyes what is good writing, than to ſuggeſt it to the ear, which may forget in a ſhort time all that has been ſaid.

It is for this reaſon, that I have undertaken this work; and that it may attain the end the more perfectly, I ſhall conſider language only, not in the leaſt regarding the matter of the work; but as muſicians, when they are about to give the moſt excellent melody, pay no attention to the words that are ſet to muſic; but take the moſt unmeaning phraſes, ſuch as ſol, fa, la; ſo here, culing out the choiceſt flowers of diction, I ſhall pay no regard to the idea; for it is not in the power of human ingenuity to attain two things perfectly at once. Thus we ſee that they miſtake greatly, who think to have a clock that can at once tell the hour of the day, the age of the moon, and the day of the week, month, or year; becauſe the complexneſs of the machine hinders that perfection which the ſimplicity of the works and movements can alone give. For it is not in nature to have all things in one. If you are about to chuſe a wife, and expect beauty, you muſt give up family and fortune; or if you attain theſe, you muſt at leaſt want good temper, health, or ſome other advantage: ſo to expect good language and good ſenſe, at the ſame time, is abſurd, and not in in the compaſs of common nature to produce. Attempting only one thing, therefore, we may entertain the idea of hitting the point of perfection. It has been owing to an inattention to this principle, that ſo many fail in their attempts at good writing. A Jack of all Trades, is proverbial of a bungler; and we ſcarcely ever find any one who excels in two parts of the ſame art; much leſs in two arts at the ſame time. The ſmooth poet wants ſtrength; and the orator of a good voice, is deſtitute of logical reaſon and argument. How many have I heard ſpeak, who, were they to attempt voice only, might be reſpectable; but undertaking, at the ſame time, to carry ſenſe along with them, they utterly fail, and become contemptible. One thing at once, is the beſt maxim that ever came into the mind of man. This might be illuſtrated by a thouſand examples; but I ſhall not trouble myſelf with any; as it is not ſo much my object to convince others as to ſhew the motives by which I myſelf am governed. Indeed, I could give authority which is ſuperior to all examples; *viz.* that of the poet Horace; who, ſpeaking on this very ſubject of excellence in writing, ſays, *Quidvis*, that is, whatever you compoſe, let it be, *ſimplex duntaxit & unum:* that is, ſimple, and one thing only.

It will be needleſs for me to ſay any thing about the critics; for as this work is intended as a model or rule of good writing, it cannot be the ſubject of criticiſm. It is true, Homer has been criticiſed by a Zoilus and an Ariſtotle; but the one contented himſelf with pointing out defects; the other, beauties. But Zoilus has been cenſured, Ariſtotle praiſed; becauſe in a model there can be no defect; error conſiſting in a deviation from the truth, and faults, in an aberration from the original of beauty; ſo that where there are no faults there can be no food for criticiſm, taken in the unfavourable ſenſe of finding fault with the productions of an author. I have no objections, therefore, to any praiſe that may be given to this work; but to cenſure or blame muſt appear abſurd; becauſe it cannot be doubted but that it will perfectly anſwer the end propoſed.

Being a book without thought, or the ſmalleſt degree of ſenſe, it will be uſeful to young minds, not fatiguing their underſtandings, and eaſily introducing a love of reading and ſtudy. Acquiring language at firſt by this means, they will afterwards gain knowledge. It will be uſeful eſpecially to young men of light minds intended for the bar or pulpit. By heaping too much upon them, ſtile and matter at once, you ſurfeit the ſtomach, and turn away the appetite from literary entertainment, to horſe-racing and cock-fighting. I ſhall conſider myſelf, therefore, as having performed an acceptable ſervice to all weak and viſionary people, if I can give them ſomething to read without the trouble of thinking. But theſe are colataral advantages of my work, the great object of which is, as I have ſaid before, to give a model of perfect ſtile in writing. If hereafter any author of ſupereminent abilities, ſhould chuſe to give this ſtile a body, and make it the covering to ſome work of ſenſe, as you would wrap fine ſilk round a beautiful form, ſo that there may be, not only veſtment, but life in the object, I have no objections; but ſhall be rather ſatisfied with having it put to ſo good a uſe.

CHAP. I.

JOHN FARRAGO, was a man of about fifty-three years of age, of good natural ſenſe, and conſiderable reading; but in ſome things whimſical, owing perhaps to his greater knowledge of books than of the world; but, in ſome degree, alſo, to his having never married, being what they call an old batchelor, a characteriſtic of which is, uſually, ſingularity and whim. He had the advantage of having had in early life, an academic education; but having never applied himſelf to any of the learned profeſſions, he had lived the greater part of his life on a ſmall farm, which he cultivated with ſervants or hired hands, as he could conveniently ſupply himſelf with either. The ſervant that he had at this time, was an Iriſhman, whoſe name was Teague Oregan. I ſhall ſay nothing of the character of this man, becauſe the very name imports what he was.

A ſtrange idea came into the head of Captain Farrago about this time; for, by the bye, I had forgot to mention that having being choſen captain of a company of militia in the neighbourhood, he had gone by the name of Captain ever ſince; for the rule is, once a captain, and always a captain; but, as I was obſerving, the idea had come into his head, to ſaddle an old horſe that he had, and ride about the world a little, with his man Teague at his heels, to ſee how things were going on here and there, and to obſerve human nature. For it is a miſtake to ſuppoſe, that a man cannot learn man by reading him in a corner, as well as on the wideſt ſpace of tranſaction. At any rate, it may yield amuſement.

It was about a ſcore of miles from his own houſe, that he fell in with what we call Races. The jockeys ſeeing him advance, with Teague by his ſide, whom they took for his groom, conceived him to be ſome perſon who had brought his horſe to enter for the purſe. Coming up and accoſting him, ſaid they, You ſeem to be for the races, Sir; and have a horſe to enter. Not at all, ſaid the captain; this is but a common palfrey, and by no means remarkable for ſpeed or bottom; he is a common plough horſe which I have uſed on my farm for ſeveral years, and can ſcarce go beyond a trot; much leſs match himſelf with your blooded horſes that are going to take the field on this occaſion.

The jockeys were of opinion, from the ſpeech, that the horſe was what they call a bite, and that under the appearance of leanneſs and ſtiffneſs, there was concealed ſome hidden quality of ſwiftneſs uncommon. For they had heard of inſtances, where the moſt knowing had been taken in by mean looking horſes; ſo that having laid two, or more, to one, they were nevertheleſs bit by the bet; and the mean looking nags, proved to be horſes of a more than common ſpeed and bottom. So that there is no truſting appearances. Such was the reaſoning of the jockeys. For they could have no idea, that a man could come there in ſo ſingular a manner, with a groom at his foot, unleſs he had ſome great object of making money by the adventure. Under this idea, they began to interrogate him with reſpect to the blood and pedigree of his horſe: whether he was of the dove, or the bay mare that took the purſe; and was imported by ſuch a one at ſuch a time? whether his ſire was Tamerlane or Bajazet?

The Captain was irritated at the queſtions, and could not avoid anſwering.—Gentlemen, ſaid he, it is a ſtrange thing that you ſhould ſuppoſe that it is of any conſequence what may be the pedigree of a horſe. For even in men it is of no avail. Do we not find that ſages have had blockheads for their ſons; and that blockheads have had ſages? It is remarkable, that as eſtates have ſeldom laſted three generations, ſo underſtanding and ability have ſeldom been tranſmitted to the ſecond. There never was a greater man, take him as an orator and philoſopher, than Cicero: and never was there a perſon who had greater opportunities than his ſon Marcus; and yet he proved of no account or reputation. This is an old inſtance, but there are a thouſand others. Cheſterfield and his ſon are mentioned. It is true, Philip and Alexander may be ſaid to be exceptions: Philip of the ſtrongeſt poſſible mind; capable of almoſt every thing we can conceive; the deepeſt policy and the moſt determined valour; his ſon Alexander not deficient in the firſt, and before him in the laſt; if it is poſſible to be before a man than whom you can ſuppoſe nothing greater. It is poſſible, in modern times, that Tippo Saib may be equal to his father Hyder Ali. Some talk of the two Pitts. I have no idea that the ſon is, in any reſpect, equal to old Sir William. The one is a laboured artificial miniſter: the other ſpoke with the thunder, and acted with the lightning of the gods. I will venture to ſay, that when the preſent John Adamſes, and Lees, and Jefferſons, and Jays, and Henrys, and other great men, who figure upon the ſtage at this time, have gone to ſleep with their fathers, it is an hundred to one if there is any of their deſcendents who can fill their places. Was I to lay a bet for a great man, I would ſooner pick up the brat of a tinker, than go into the great houſes to chuſe a piece of ſtuff for a man of genius. Even with reſpect to perſonal appearance, which is more in the power of natural production, we do not ſee that beauty always produces beauty; but on the contrary, the homlieſt perſons have oftentimes the beſt favoured offspring; ſo that there is no rule or reaſon in theſe things. With reſpect to this horſe, therefore, it can be of no moment whether he is blooded or ſtuded, or what he is. He is a good old horſe, uſed to the plough, and carries my weight very well; and I have never yet made enquiry with reſpect to his anceſtors, or affronted him ſo much as to caſt up to him the defect of parentage. I bought him ſome years ago from Niel Thomas, who had him from a colt. As far as I can underſtand, he was of a brown mare that John M'Neis had; but of what horſe I know no more than the horſe himſelf. His gaits are good enough, as to riding a ſhort journey of ſeven or eight miles, or the like; but he is rather a pacer than a troter; and though his bottom may be good enough in carrying a bag to the mill, or going in the plough, or the ſled, or the harrow, *&c.* yet his wind is not ſo good, nor his ſpeed, as to be fit for the heats.

The jockeys thought the man a fool, and gave themſelves no more trouble about him.

The horſes were now entered, and about to ſtart for the purſe. There was Black and all Black, and Snip, John Duncan's Barbary Slim, and ſeveral others. The riders had been weighed, and when mounted, the word was given. It is needleſs to deſcribe a race; every body knows the circumſtances of it. It is ſufficient to ſay, that from the bets that were laid, there was much anxiety, and ſome paſſion in the minds of thoſe concerned: So, that as two of the horſes, Black and all Black, and Slim, came out near together; there was diſpute and confuſion. It came to kicking and cuffing in ſome places. The Captain was a good deal hurt with ſuch indecency amongſt gentlemen, and advancing, addreſſed them in the following manner: Gentleman, this is an unequal and unfair proceeding. It is unbecoming modern manners, or even the ancient. For at the Olympic games of Greece, where were celebrated horſe and chariot races, there was no ſuch hurry ſcurry as this; and in times of chivalry itſelf, where men ate, drank, and ſlept on horſe-back, though there was a great deal of pell-meling, yet no ſuch diſorderly work as this. If men had a difference, they couched their lances, and ran full tilt at one another; but no ſuch indecent expreſſions, as villain, ſcoundrel, liar, ever came out of their mouths. There was the moſt perfect courteſy in thoſe days of heroiſm and honour; and this your horſe-racing, which is a germ of the amuſement of thoſe times, ought to be conducted on the ſame principles of decorum, and good breeding.

As he was ſpeaking, he was joſtled by

ſome one in the croud, and thrown from his horſe; and had it not been for Teague, who was at hand, and helped him on again, he would have ſuffered damage. As it was, he received a contuſion in his head, of which he complained much; and having left the race-ground, and coming to a ſmall cottage, he ſtopped a little, to alight and dreſs the wound. An old woman who was there, thought they ought to take a little of his water, and ſee how it was with him; but the Captain having no faith in telling diſorders by the urine, thought proper to ſend for a ſurgeon who was hard by, to examine the bruiſe, and apply bandages. The ſurgeon attended, and examining the part, pronounced it a contuſion of the cerebrum. But as there appeared but little laceration, and no fracture, ſimple or compound, the pia mater could not be injured; nor even could there be more than a ſlight impreſſion on the dura mater. So that trepaning did not at all appear neceſſary. A moſt fortunate circumſtance; for a wound in the head, is of all places the moſt dangerous; becauſe there can be no amputation to ſave life. There being but one head to a man, and that being the reſidence of the five ſenſes, it is impoſſible to live without it. Nevertheleſs, as the preſent caſe was highly dangerous, as it might lead to a ſubſultus tendinum, or lock-jaw, it was neceſſary to apply cataplaſms, in order to reduce inflammation, and bring about a ſanative diſpoſition of the parts. Perhaps it might not be amiſs, to take an anodyne as a refrigerant. Many patients had been loſt by the ignorance of empirics preſcribing bracers; whereas, in the firſt ſtage of a contuſion, relaxing and antifebrile medicines are proper. A little phlebotomy was no doubt neceſſary, to prevent the burſting of the blood veſſels.

The Captain hearing ſo many hard words, and bad accounts of this caſe, was much alarmed. Nevertheleſs he did not think it could be abſolutely ſo dangerous. For it ſeemed to him that he was not ſick at heart, or under any mortal pain. The ſurgeon obſerved, that in this caſe he could not himſelf be a judge. For the very part was affected by which he was to judge, *viz.* the head; that it was no uncommon thing for men in the extremeſt caſes to imagine themſelves out of danger; whereas in reality, they were in the greateſt poſſible: that notwithſtanding the ſymptoms were mild, yet from the contuſion, a mortification might enſue. Hypocrates, who might be ſtiled an elementary phyſician, and has a treatiſe on this very ſubject, is of opinion, that the moſt dangerous ſymptom, is a topical inſenſibility; but among the moderns, Sydenham conſiders it in another point of view, and thinks that where there is no pain, there is as great reaſon to ſuppoſe that there is no hurt, as that there is a mortal one. Be this as it may, antiſeptic medicines might be very proper.

The Captain hearing ſo much jargon, and conſcious to himſelf that he was by no means in ſo bad a ſtate as this ſon of Eſcalapius would repreſent, broke out into ſome paſſion. It is, ſaid he, the craft of your profeſſion to make the caſe worſe than it is, in order to increaſe the perquiſites. But if there is any faith in you, make the ſame demand, and let me know your real judgment. The ſurgeon was irritated with his diſtruſt, and took it into his head to fix ſome apprehenſion in the mind of his patient, if poſſible, that his caſe was not without danger. Looking ſtedfaſtly at him for ſome time, and feeling his pulſe, there is, ſaid he, an evident delirium approaching. This argues an affection of the brain, but it will be neceſſary, after ſome ſoporiferous draughts, to put the patient to ſleep. Said the Captain, If you will give me about a pint of whiſkey and water, I will try to go to ſleep myſelf. A deleterious mixture, in this caſe, ſaid the ſurgeon, cannot be proper; eſpecially a diſtillation of that quality. The Captain would hear no more; but requeſting the man of the cabin, to let him have the ſpirits propoſed, drank a pint or two of grog, and having bound up his head with a handkerchief, went to bed.

CHAP. II.

Containing ſome general Reflections.

THE firſt reflection that ariſes, is, the good ſenſe of the Captain; who was unwilling to impoſe his horſe for a racer; not being qualified for the courſe. Becauſe, as an old lean beaſt, attempting a trot, he was reſpectable enough; but going out of his nature, and affecting ſpeed, he would have been contemptible. The great ſecret of preſerving reſpect, is the cultivating and ſhewing to the beſt advantage the powers that we poſſeſs, and the not going beyond them. Every thing in its element is good, and in their proper ſphere all natures and capacities are excellent. This thought might be turned into a thouſand different ſhapes, and cloathed with various expreſſions; but after all, it comes to the old proverb at laſt, *Ne ſutor ultra crepidam*, Let the cobler ſtick to his laſt; a ſentiment we are about more to illuſtrate in the ſequel of this work.

The ſecond reflection that ariſes, is, the ſimplicity of the Captain; who was ſo unacquainted with the world, as to imagine that jockeys and men of the turf could be compoſed by reaſon and good ſenſe; whereas there are no people who are by education of a leſs philoſophic turn of mind. The company of horſes is by no means favourable to good taſte and genius. The rubbing and currying them, but little enlarges the faculties, or improves the mind; and even riding, by which a man is carried ſwiftly through the air, though it contributes to health, yet ſtores the mind with few or no ideas; and as men naturally conſimilate with their company, ſo it is obſervable that your jockeys are a claſs of people not greatly removed from the ſagacity of a good horſe. Hence moſt probably the fable of the centaur, among the ancients; by which they held out the moral of the jockey and the horſe being one beaſt.

A third reflection is, that which he expreſt; *viz.* the profeſſional art of the ſurgeon to make the moſt of the caſe, and the technical terms uſed by him. I have to declare, that it is with no attempt at wit, that the terms are ſet down, or the art of the ſurgeon hinted at; becauſe it is ſo common place a thing to ridicule the peculiarities of a profeſſion, that it ſavours of mean parts to indulge it. For a man of real genius will never walk in the beaten track, becauſe his object is what is new and uncommon. This ſurgeon does not appear to have been a man of very great ability; but the Captain was certainly wrong in declining his preſcriptions; for the maxim is, *Unicuique in arte, ſua perito, credendum eſt;* every one is to be truſted in his profeſſion.

CHAP.

CHAP. III.

THE Captain riſing early next morning, and ſetting out on his way, had now arrived at a place where a number of people were convened, for the purpoſe of electing perſons to repreſent them in the legiſlature of the ſtate. There was a weaver who was a candidate for this appointment, and ſeemed to have a good deal of intereſt among the people. But another, who was a man of education, was his competitor. Relying on ſome talent of ſpeaking which he thought he poſſeſſed, he addreſſed the multitude.

Said he, Fellow citizens, I pretend not to any great abilities; but am conſcious to myſelf that I have the beſt good will to ſerve you. But it is very aſtoniſhing to me, that this weaver ſhould conceive himſelf qualified for the truſt. For though my acquirements are not great, yet his are ſtill leſs. The mechanical buſineſs which he purſues, muſt neceſſarily take up ſo much of his time, that he cannot apply himſelf to political ſtudies. I ſhould therefore think it would be more anſwerable to your dignity, and conducive to your intereſt, to be repreſented by a man at leaſt of ſome letters, than by an illiterate handicraftsman like this. It will be more honourable for himſelf, to remain at his loom and knot threads, than to come forward in a legiſlative capacity: becauſe, in the one caſe, he is in the ſphere where God and nature has placed him; in the other, he is like a fiſh out of water, and muſt ſtruggle for breath in a new element.

Is it poſſible he can underſtand the affairs of government, whoſe mind has been concentered to the ſmall object of weaving webs; to the price by the yard, the griſt of the thread, and ſuch like matters as concern a manufacturer of cloths? The feet of him who weaves, are more occupied than the head, or at leaſt as much; and therefore the whole man muſt be, at leaſt, but in half accuſtomed to exerciſe his mental powers. For theſe reaſons, all other things ſet aſide, the chance is in my favour, with reſpect to information. However, you will decide, and give your ſuffrages to him or to me, as you ſhall judge expedient.

The Captain hearing theſe obſervations, and looking at the weaver, could not help advancing, and undertaking to ſubjoin ſomething in ſupport of what had been juſt ſaid. Said he, I have no prejudice againſt a weaver more than another man. Nor do I know any harm in the trade; ſave that from the ſedentary life in a damp place, there is uſually a paleneſs of the countenance: but this is a phyſical, not a moral evil. Such uſually occupy ſubterranean apartments; not for the purpoſe, like Demoſthenes, of ſhaving their heads, and writing over eight times the hiſtory of Thucydides, and perfecting a ſtile of oratory; but rather to keep the thread moiſt; or becauſe this is conſidered but as an inglorious ſort of trade, and is frequently thruſt away into cellars, and damp outhouſes, which are not occupied for a better uſe.

But to riſe from the cellar to the ſenate houſe, would be an unnatural hoiſt. To come from counting threads, and adjuſting them to the ſplits of a reed, to regulate the finances of a government, would be prepoſterous; there being no congruity in the caſe. There is no analogy between knotting threads and framing laws.

It would be a reverſion of the order of things. Not that a manufacturer of linen or woolen, or other ſtuff, is an inferior character, but a different one, from that which ought to be employed in affairs of ſtate. It is unneceſſary to enlarge on this ſubject; for you muſt all be convinced of the truth and propriety of what I ſay. But if you will give me leave to take the manufacturer aſide a little, I think I can explain to him my ideas on the ſubject; and very probably prevail with him to withdraw his pretenſions. The people ſeeming to acquieſce, and beckoning to the weaver, they drew aſide, and the Captain addreſſed him in the following words:

Mr. Traddle, ſaid he, for that was the name of the manufacturer, I have not the ſmalleſt idea of wounding your ſenſibility; but it would ſeem to me, it would be more your intereſt to purſue your occupation, than to launch out into that of which you have no knowledge. When you go to the ſenate houſe, the application to you will not be to warp a web; but to make laws for the commonwealth. Now, ſuppoſe that the making theſe laws, requires a knowledge of commerce, or of the intereſts of agriculture, or thoſe principles upon on which the different manufactures depend, what ſervice could you render. It is poſſible you might think juſtly enough; but could you ſpeak? You are not in the habit of public ſpeaking. You are not furniſhed with thoſe common place ideas, with which even very ignorant men can paſs for knowing ſomething. There is nothing makes a man ſo ridiculous as to attempt what is above his ſphere. You are no tumbler for inſtance; yet ſhould you give out that you could vault upon a man's back; or turn head over heels, like the wheel of a cart; the ſtiffneſs of your joints would encumber you; and you would fall upon your backſide to the ground. Such a ſquaſh as that would do you damage. The getting up to ride on the ſtate is an unſafe thing to thoſe who are not accuſtomed to ſuch horſemanſhip. It is a diſagreeable thing for a man to be laughed at, and there is no way of keeping ones ſelf from it but by avoiding all affectation.

While they were thus diſcourſing, a buſtle had taken place among the croud. Teague hearing ſo much about elections, and ſerving the government, took it into his head, that he could be a legiſlator himſelf. The thing was not diſpleaſing to the people, who ſeemed to favour his pretenſions; owing, in ſome degree, to there being ſeveral of his countrymen among the croud; but more eſpecially to the fluctuation of the popular mind, and a diſpoſition to what is new and ignoble. For though the weaver was not the moſt elevated object of choice, yet he was ſtill preferable to this tatter-demalion, who was but a menial ſervant, and had ſo much of what is called the brogue on his tongue, as to fall far ſhort of an elegant ſpeaker.

The Captain coming up, and finding what was on the carpet, was greatly chagrined at not having been able to give the multitude a better idea of the importance of a legiſlative truſt; alarmed alſo, from an apprehenſion of the loſs of his ſervant. Under theſe impreſſions he reſumed his addreſs to the multitude. Said he, This is making the matter ſtill worſe, gentlemen: this ſervant of mine is but a bog-trotter; who can ſcarcely ſpeak the dialect in which your laws ought to be written; but certainly has never read a ſingle treatiſe on any political ſubject; for the truth is, he cannot read at all. The young people of the lower claſs, in Ireland, have ſeldom the advantage of a good education; eſpecially the deſcendants of the ancient Iriſh, who have moſt of them a great aſſurance of countenance, but little information, or literature. This young man, whoſe family name is Oregan, has been my ſervant for ſeveral years. And, except a too great fondneſs for women, which now and then brings him into ſcrapes, he has demeaned himſelf in a manner tolerable enough. But he is totally ignorant of the great principles of legiſlation; and more eſpecially, the particular intereſts of the government. A free government is a noble poſſeſſion to a people: and this freedom conſiſts in an equal right to make laws, and to have the benefit of the laws when made. Though doubtleſs, in ſuch a government, the loweſt citizen may become chief magiſtrate; yet it is ſufficient to poſſeſs the right; not abſolutely neceſſary to exerciſe it. Or even if you ſhould think proper, now and then, to ſhew your privilege, and exert, in a ſignal manner, the democratic prerogative, yet is it not deſcending too low to filch away from me a hireling, which I cannot well ſpare, to ſerve your purpoſes? You are ſurely carrying the matter too far, in thinking to make a ſenator of this hoſtler; to take him away from an employment to which he has been bred, and put him to another, to which he has ſerved no apprenticeſhip: to ſet thoſe hands which have been lately employed in currying my horſe, to the draughting-bills, and preparing buſineſs for the houſe.

The people were tenacious of their choice, and inſiſted on giving Teague their ſuffrages; and by the frown upon their brows, ſeemed to indicate reſentment at what had been ſaid; as indirectly charging them with want of judgment; or calling in queſtion their privilege to do what they thought proper. It is a very ſtrange thing, ſaid one of them, who was a ſpeaker for the reſt, that after having conquered Burgoyne and Cornwallis, and got a government of our own, we cannot put in it whom we pleaſe. This young man may be your ſervant, or another man's ſervant; but if we chuſe to make him a delegate, what is that to you. He may not be yet ſkilled in the matter, but there is a good day a-coming. We will impower him; and it is better to truſt a plain man like him, than one of your high flyers, that will make laws to ſuit their own purpoſes.

Said the Captain, I had much rather you would ſend the weaver, though I thought that improper, than to invade my houſehold, and thus detract from me the very perſon that I have about me to bruſh my boots, and clean my ſpurs. The prolocutor of the people gave him to underſtand that his ſurmiſes were uſeleſs, for the people had determined on the choice, and Teague they would have for a repreſentative.

Finding it anſwered no end to expoſtulate with the multitude, he requeſted to ſpeak a word with Teague by himſelf. Stepping aſide, he ſaid to him, compoſing his voice, and addreſſing him in a ſoft manner; Teague, you are quite wrong in this matter they have put into your head. Do you know what it is to be a member of a deliberative body? What qualifications are neceſſary? Do you underſtand any thing of geography? If a queſtion ſhould be, to make a law to dig a canal in ſome part of the ſtate, can you deſcribe the bearing of the mountains, and the courſe of the rivers? Or if commerce is to be puſhed to ſome new quarter, by the force of regulations, are you competent to decide in ſuch a caſe? There will be queſtions of law, and aſtronomy on the carpet. How you muſt gape and ſtare like a fool, when you come to be aſked your opinion on theſe ſubjects? Are you acquainted with the abſtract principles of finance; with the funding public ſecurities; the ways and means of raiſing the revenue; providing for the diſcharge of the public debts, and all other things which reſpect the economy of the government? Even if you had knowledge, have you a facility of ſpeaking. I would ſuppoſe you would have too much pride to go to the houſe juſt to ſay, Ay, or No. This is not the fault of your nature, but of your education; having been accuſtomed to dig turf in your early years, rather than inſtructing yourſelf in the claſſics, or common ſchool books.

When a man becomes a member of a public body, he is like a racoon, or other beaſt tha climbs up the fork of a tree; the boys puſhing at him with pitch-forks, or throwing ſtones, or ſhooting at him with an arrow, the dogs barking in the mean time. One will find fault with your not ſpeaking; another with your ſpeaking, if you ſpeak at all. They will have you in the news papers, and ridicule you as a perfect beaſt.

There is what they call the caricatura; that is, repreſenting you with a dog's head, or a cat's claw. As you have a red head, they will very probably make a fox of you, or a ſorrel horſe, or a brindled cow, or the like. It is the devil in hell to be expoſed to the ſquibs and crackers of the gazette wits and publications. You know no more about theſe matters than a gooſe; and yet you would undertake raſhly, without advice, to enter on the office; nay, contrary to advice. For I would not for a thouſand guineas, though I have not the half of it to ſpare, that the breed of the Oregans ſhould come to this; bringing on them a worſe ſtain than ſtealing ſheep; to which they are addicted. You have nothing but your character, Teague, in a new country to depend upon. Let it never be ſaid, that you quitted an honeſt livelihood, the taking care of my horſe, to follow the new fangled whims of the times, and to be a ſtateſman.

Teague was moved chiefly with the laſt part of the addreſs, and conſented to give up the object.

The Captain, glad of this, took him back to the people, and announced his diſpoſition to decline the honour which they had intended him.

Teague acknowledged that he had changed his mind, and was willing to remain in a private ſtation.

The people did not ſeem well pleaſed with the Captain; but as nothing more could be ſaid about the matter, they turned their attention to the weaver, and gave him their ſuffrages.

CHAP. IV.

CAPTAIN FARRAGO leaving this place, proceeded on his way; and at the diſtance of a mile or two, met a man with a bridle in his hand; who had loſt a horſe, and had been at a conjurer's to make enquiry, and recover his property. It ſtruck the mind of the Captain to go to this conjuring perſon, and make a demand of him, what was the cauſe that the multitude were ſo diſpoſed to elevate the low to the higheſt ſtation. He had rode but about a mile, when the habitation of the conjurer, by the direction and deſcription of the man who had loſt the horſe had given, began to be in view. Coming up to the door, and enquiring if that was not where conjurer Kolt lived, they were anſwered Yes. Accordingly alighting, and entering the domicile, all thoſe things took place which uſually happen, or are deſcribed in caſes of this nature, *viz.* there was the conjurer's aſſiſtant, who gave the Captain to underſtand that maſter had withdrawn a little, but would be in ſhortly.

In the mean time, the aſſiſtant endeavoured to draw from him ſome account of the occaſion of his journey; which the other readily communicated; and the conjurer, who was liſtening through a crack in the partition, overheard. Finding it was not a horſe or a cow, or a piece of linen that was loſt, but an abſtract queſtion of political philoſophy which was to be put, he came from his lurking place, and entered, as if not knowing that any perſon had been waiting for him.

After mutual ſalutations, the Captain gave him to underſtand the object which he had in view by calling on him.

Said the conjurer, This lies not at all in my way. If it had been a dozen of ſpoons, or a ſtolen watch, that you had to look for, I could very readily, by the aſſiſtance of my art, have aſſiſted you in the recovery; but as to this matter of men's imaginations and attachments in political affairs, I have no more underſtanding than another man.

It is very ſtrange, ſaid the Captain, that you who can tell by what means a thing is ſtolen, and the place where it is depoſited,

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though at a thouſand miles diſtance, ſhould know ſo little of what is going on in the breaſt of man, as not to be able to develope his ſecret thoughts, and the motives of his actions.

It is not of our buſineſs, ſaid the other; but ſhould we undertake it, I do not ſee that it would be very difficult to explain all that puzzles you at preſent. There is no need of a conjurer to tell why it is that the common people are more diſpoſed to truſt one of their own claſs, than thoſe who may affect to be ſuperior. Beſides, there is a certain pride in man, which leads him to elevate the low, and pull down the high. There is a kind of creating power exerted in making a ſenator of an unqualified perſon; which when the author has done, he exults over the work, and, like the Creator himſelf when he made the world, ſees that " it is very good." Moreover, there is in every government a patrician claſs, againſt whom the ſpirit of the multitude naturally militates: And hence a perpetual war; the ariſtocrats endeavouring to detrude the people, and the people contending to obtrude themſelves. And it is right it ſhould be ſo; for by this fermentation, the ſpirit of democracy is kept alive.

The Captain, thanking him for his information, aſked him what was to pay; at the ſame time pulling out half a crown from a green ſilk purſe which he had in his breeches pocket. The conjurer gave him to underſtand, that as the ſolution of theſe difficulties was not within his province, he took nothing for it. The Captain expreſſing his ſenſe of his diſintereſted ſervice, bade him adieu.

CHAP. V.

Containing Reflections.

A Democracy is beyond all queſtion the freeſt government: becauſe under this, every man is equally protected by the laws, and has equally a voice in making them. But I do not ſay an equal voice; becauſe ſome men have ſtronger lungs than others, and can expreſs more forcibly their opinions of public affairs. Others, though they may not ſpeak very loud, yet have a faculty of ſaying more in a ſhort time; and even in the caſe of others, who ſpeak little or none at all, yet what they do ſay containing good ſenſe, comes with greater weight; ſo that all things conſidered, every citizen, has not, in this ſenſe of the word, an equal voice. But the right being equal, what great harm if it is unequally exerciſed? is it neceſſary that every man ſhould become a ſtateſman? No more than that every man ſhould become a poet or a painter. The ſciences, are open to all;

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but let him only who has taſte and genius purſue them. If any man covets the office of a biſhop, ſays St. Paul, he covets a good work. But again, he adds this caution, Ordain not a novice, leſt being lifted up with pride, he falls into the condemnation of the devil. It is indeed making a devil of a man to lift him up to a ſtate to which he is not ſuited. A ditcher is a reſpectable character, with his over-alls on, and a ſpade in his hand; but put the ſame man to thoſe offices which require the head, whereas he has been accuſtomed to impreſs with his foot, and there appears a contraſt between the man and the occupation.

There are individuals in ſociety, who prefer honour to wealth; or cultivate political ſtudies as a branch of literary purſuits; and offer themſelves to ſerve public bodies, in order to have an opportunity of diſcovering their knowledge, and exerciſing their judgment. It muſt be chagrining to theſe, and hurtful to the public, to ſee thoſe who have no talent this way, and ought to have no taſte, prepoſterouſly obtrude themſelves upon the government. It is the ſame as if a brick-layer ſhould uſurp the office of a taylor, and come with his ſquare and perpendicular, to take the meaſure of a pair of breeches.

It is proper that thoſe who cultivate oratory, ſhould go to the houſe of orators. But for an Ay and No man to be ambitious of that place, is to ſacrifice his credit to his vanity.

I would not mean to inſinuate that legiſlators are to be ſelected from the more wealthy of the citizens, yet a man's circumſtances ought to be ſuch as afford him leiſure for ſtudy and reflection. There is often wealth without taſte or talent. I have no idea, that becauſe a man lives in a great houſe, and has a cluſter of bricks or ſtones about his backſide, that he is therefore fit for a legiſlator. There is ſo much pride and arrogance with thoſe who conſider themſelves the firſt in a government, that it deſerves to be checked by the populace, and the evil moſt uſually commences on this ſide. Men aſſociate with their own perſons, the adventitious circumſtances of birth and fortune: So that a fellow blowing with fat and repletion, conceives himſelf ſuperior to the poor lean man, that lodges in an inferior manſion. But as in all caſes, ſo in this, there is a medium. Genius and virtue are independent of rank and fortune; and it is neither the opulent, nor the indigent, but the man of ability and integrity that ought to be called forth to ſerve his country: and while, on the one hand, the ariſtocratic part of the government, arrogates a right to repreſent; on the other hand, the democratic contends the point; and from this conjunction and oppoſition of forces, there is produced a compound reſolution, which carries the object in an intermediate direction. When we ſee therefore, a Teague Oregan liſted up, the philoſopher will reflect, that it is to balance ſome purſe-proud fellow, equally as ignorant, that comes down from the ſphere of the ariſtocratic intereſt.

But every man ought to conſider for himſelf, whether it is his uſe to be this draw-back, on either ſide. For as when good liquor is to be diſtilled, you throw in ſome material uſeleſs in itſelf to correct the effervεſcence of the ſpirit; ſo it may be his part to act as a ſedative. For though we commend the effect, yet ſtill the material retains but its original value.

But as the nature of things is ſuch, let no man, who means well to the commonwealth, and offers to ſerve it, be hurt in his mind when ſome one of meaner talents is preferred. The people are a ſovereign, and greatly deſpotic; but, in the main, juſt.

I have a great mind, in order to elevate the compoſition, to make quotations from the Greek and Roman hiſtory. And I am conſcious to myſelf, that I have read over the writers on the government of Italy and Greece, in ancient, as well as modern times. But I have drawn a great deal more from reflection on the nature of things, than from all the writings I have ever read. Nay, the hiſtory of the election, which I have juſt given, will afford a better leſſon to the American mind, than all that is to be found in other examples. We have ſeen here, a weaver a favoured candidate, and in the next inſtance, a bog-trotter ſuperſeding him. Now it may be ſaid, that this is fiction; but fiction, or no fiction, the nature of the thing will make it a reality. But I return to the adventures of the Captain, whom I have upon my hands; and who, as far as I can yet diſcover, is a good honeſt man; and means what is benevolent and uſeful; though his ideas may not comport with the ordinary manner of thinking, in every particular.

BOOK II.

CHAP. I.

THERE was, in a certain great city, a ſociety who called themſelves Philoſophers. They had publiſhed books, they called Tranſactions. Theſe contained diſſertations on the nature and cauſes of things; from the ſtars of the heaven to the fire-flies of the earth; and from the ſea-crab to the woodland buffaloe. Such diſquiſitions, are doubtleſs uſeful and entertaining to an inquiſitive mind.

There is no queſtion, but there were in this body ſome very great men; whoſe inveſtigations of the arcana of nature, deſerve attention. But ſo it was, there had been introduced, by ſome means, many individuals, who were no philoſophers at all. This is no unuſual thing with inſtitutions of this nature; though, by the bye, it is a very great fault. For it leſſens the incentives of honour, to have the acceſs made ſo eaſy, that every one may obtain admiſſion. It has been a reproach to ſome colleges, that a diploma could be purchaſed for half a crown. This ſociety were ſtill more moderate; for the bare ſcratching the backſide of a member has been known to procure a fellowſhip. At leaſt, there have been thoſe admitted who appeared capable of nothing elſe.

Nevertheleſs, it was neceſſary, even in theſe caſes, for the candidates to procure ſome token of a philoſophical turn of mind; ſuch as the ſkin of a dead cat, or ſome odd kind of a mouſe-trap, or the like; or have ſome phraſes in their mouths, about minerals and petrifactions; ſo as juſt to ſupport ſome idea of natural knowledge, and paſs muſter. There was one who had got in by finding, accidentally, the tail of a rabbit, which had been taken off in a boy's trap. Another by means of a ſquirrel's ſcalp, which he had taken care to ſtretch and dry on a bit of oſier, bended in the form of a hoop. The beard of an old fox, taken off and dried in the ſun, was the means of introducing one whom I knew very well: Or rather, as I have already hinted, it was beforehand intended he ſhould be introduced; and theſe exuviæ, or ſpoils of the animal kingdom, were but the tokens and apologies for admiſſion.

It happened, as the Captain was riding this day, and Teague trotting after him, he ſaw a large owl, that had been ſhot by ſome body, and was placed in the crotch of a tree, about the height of a man's head from the ground, for thoſe that paſſed by to look at. The Captain being ſtruck with it, as ſomewhat larger than ſuch birds uſually are, deſired Teague to reach it to him; and tying it to the hinder part of his ſaddle, rode along.

Paſſing by the houſe of one who belonged to the ſociety, the bird was noticed at the ſaddle-ſkirts, and the philoſopher coming out, made enquiry of the genus and nature of the fowl. Said the Captain, I know nothing more about it, than that it is nearly as long as a turkey buzzard. It is doubtleſs, ſaid the other, the great Canada owl, that comes from the Lakes; and if your honour will give me leave, I will take it and ſubmit it to the ſociety, and have yourſelf made a member. As to the firſt, the Captain conſented; but as to the laſt, the being a member, he choſe rather to decline it; conceiving himſelf unqualified for a place in ſuch a body. The other aſſured him that he was under a very great miſtake; for there were perſons there who ſcarcely knew a B from a bull's foot. That may be, ſaid the Captain; but if others chuſe to degrade themſelves, by ſuffering their names to be uſed in ſo prepoſterous a way as that, it was no reaſon he ſhould.

The other gave him to underſtand, that the ſociety would certainly wiſh to expreſs their ſenſe of his merit, and ſhew themſelves not inattentive to a virtuoſo; that as he declined the honour himſelf, he probably might not be averſe to let his ſervant take a ſeat among them.

Said the Captain, He is but a ſimple Iriſhman, and of a low education; his language being that ſpoken by the aborigines of his country. And if he ſpeaks a little Engliſh, it is with the brogue on his tongue; which would be unbecoming in a member of your body. It would ſeem to me, that a philoſopher ought to know how to write, or at leaſt to read. But Teague can neither write nor read. He can ſing a ſong, or whiſtle an Iriſh tune; but is totally illiterate in all things elſe. I queſtion much if he could tell you how many new moons there are in the year; or any the moſt common thing that you could aſk him. He is a long-legged fellow, it is true; and might be of ſervice in clambering over rocks, or going to the ſhores of rivers, to gather curioſities. But could you not get perſons to do this, without making them members? I have more reſpect for ſcience, than to ſuffer this bog-trotter to be ſo advanced at its expence.

In theſe American ſtates, there is a wide field for philoſophic ſearch; and theſe reſearches may be of great uſe in agriculture, mechanics, and aſtronomy. There is but little immediate profit attending theſe purſuits; but if there can be inducements of honour, theſe may ſupply the place. What more alluring to a young man, than the proſpect of being, one day, received into a ſociety of men truly learned; the admiſſion being a teſt and a proof of diſtinguiſhed knowledge. But the fountain of honour, thus contaminated by a ſediment foreign from its nature, who would wiſh to drink of it?

Said the philoſopher, At the firſt inſtitution of the ſociety by Dr. Franklin and others, it was put upon a narrow baſis, and only men of ſcience were conſidered proper to compoſe it; and this might be a neceſſary policy at that time, when the inſtitution was in its infancy, and could not bear much draw-back of ignorance. But it has not been judged ſo neceſſary of late years. The matter ſtands now on a broad and catholic bottom; and, like the goſpel itſelf, it is our orders to go out into the high-ways and hedges, and compel them to come in. There are hundreds, whoſe names you may ſee on our liſt, who are not more inſtructed than this lad of yours.

They muſt be a ſad ſet indeed then, ſaid the Captain. Sad or no ſad, ſaid the other, it is the caſe; and if you will let Teague go, I will engage him a memberſhip.

I take it very ill of you, Mr. Philoſopher, ſaid the Captain, to put this nonſenſe in his head. If you knew what trouble I have lately had with a parcel of people that were for ſending him to Congreſs, you would be unwilling to draw him from me for the purpoſe of making him a philoſopher. It is not an eaſy matter to get hirelings now-a-days; and when you do get one, it is a mere chance, whether he is faithful, and will ſuit your purpoſe. It would be a very great loſs to me, to have him taken off at this time, when I have equipped myſelf for a journey.

Teague was a good deal incenſed at this refuſal of his maſter, and inſiſted that he would be a philoſopher. You are an ignoramus, ſaid the Captain. It is not the being among philoſophers will make you one.

Teague inſiſted that he had a right to make the beſt of his fortune: and as there was a door open to his advancement, he did not ſee why he might not make uſe of it.

The Captain finding that it anſwered no end to diſpute the matter with him, by words of ſenſe and reaſon, took a contrary way to manage him.

Teague, ſaid he, I have a regard for you, and would wiſh to ſee you do well. But before you take this ſtep, I would wiſh to ſpeak a word or two in private. If you will go, I may perhaps ſuggeſt ſome things that may be of ſervice to you, for your future conduct in that body.

Teague conſenting, they ſtepped aſide; and the Captain addreſſed him in the following manner:

Teague, ſaid he, do you know what you are about? It is a fine thing, at firſt ſight, to be a philoſopher, and get into this body. And indeed, if you are a real philoſopher, it might be ſome honour, and alſo ſafe, to take that leap. But do you think it is to make a philoſopher of you that they want you? Far from it. It is their great ſtudy to find curioſities; and becauſe this man ſaw you coming after me, with a red head, trotting like an Eſquimaux Indian, it has ſtruck his mind to pick you up, and paſs you for one. Nay, it is poſſible, they may intend worſe; and when they have examined you awhile, take the ſkin off you, and paſs you for an over-grown otter, or a muſk-rat; or ſome outlandiſh animal, for which they will, themſelves, invent a name. If you were at the muſeum of one of theſe ſocieties, to obſerve the quantity of ſkins and ſkeletons they have, you might be well aſſured they did not come by them honeſtly. I know ſo much of theſe people, that I am well perſuaded they would think no more of throwing you into a kettle of boiling water, than they would a tarapin; and having ſcraped you out to a ſhell, preſent you as the relics of an animal they had procured, at an immenſe price, from ſome

Guinea merchant. Or if they ſhould not at once turn you to this uſe, how, in the mean time, will they diſpoſe of you? They will have you away through the bogs and marſhes, catching flies and mire-ſnipes; or ſend you to the woods for a pole-cat; or oblige you to deſcend into draw-wells for fog, and phlogiſtic air, and the Lord knows what. You muſt go into wolves dens, and catch bears by the tail; run over mountains like an opoſſum, and dig the earth like a ground hog. You will have to climb upon trees, and get yourſelf bit by flying ſquirrels. There will be no end to the muſketoes you will have to diſſect. What is all this to diving into mill-dams and rivers, to get craw-fiſh. Or if you go to the ocean, there are alligators to devour you like a cat-fiſh. Who knows but it may come your turn, in a windy night, to go aloft to the heavens, to rub down the ſtars, and give the goats and rams, that are there, fodder. The keeping the ſtars clean, is a laborious work; a great deal worſe than ſcouring andirons, or braſs kettles. There is a bull there would think no more of toſſing you on his horns than he would a puppy dog. If the crab ſhould get you in his claws he would ſqueeze you like a lobſter. But what is all that to your having no place to ſtand on? How would you like to be up at the moon, and to fall down when you had miſſed your hold, like a boy from the top-maſt of a ſhip, and have your brains beat out upon the top of ſome great mountain; where the devil might take your ſkeleton and give it to the turkey-buzzards?

Or if they ſhould, in the mean time, excuſe from ſuch out of door ſervices, they will rack and torture you with hard queſtions. You muſt tell them how long the rays of light are coming from the ſun; how many drops of rain fall in a thunder guſt; what makes the graſshopper chirp when the ſun is hot; how muſcle ſhells get up to the top of the mountains; how the Indians got over to America. You will have to prove abſolutely that the negroes were once white; and that their flat noſes came by ſome cauſe in the compaſs of human means to produce. Theſe are puzzling queſtions; and yet you muſt ſolve them all. Take my advice, and ſtay where you are. Many men have ruined themſelves by their ambition, and made bad worſe. There is another kind of philoſophy, which lies more within your ſphere; that is moral philoſophy. Every hoſtler or hireling can ſtudy this, and you have the moſt excellent opportunity of acquiring this knowledge in our traverſes through the country; or communications at the different taverns or villages, where we may happen to ſojourn.

Teague had long ago given up all thoughts of philoſophy, and would not for the world have any more to do with it; and therefore, without bidding the philoſopher adieu, they purſued their route as uſual.

CHAP. II.

Containing Obſervations.

THE inſtitution of the American Philoſophical Society, does great honour to the founders; and what has been publiſhed by that body, comes not behind what has appeared from ſocieties of the ſame nature elſewhere. But of late years, it has ceaſed to be preſumptive evidence, at leaſt what the lawyers call violent preſumption, of philoſophical attainments, to be a member; owing to the ſpurious brood of illiterate perſons that have been admitted indiſcriminately with the informed; this again, owing to a political diſpute in the government where this ſociety exiſts. For when there are parties in a commonwealth, they naturally ſubdivide themſelves, and are found even in the retreats of the muſes. It has become the queſtion with this ſociety, not whether a man is a philoſopher or not, but what part he had taken in ſome queſtion on the carpet. The body conceived itſelf to pay a compliment to the perſon admitted, as if it could be any honour to a man to be announced what he is not. The contrary is the caſe here. For as honour is the acknowledgement which the world makes of a man's reſpectability, there can be no honour here; for it has become a mere matter of moon-ſhine to be a member. To be or not be, that is the queſtion; but ſo trifling, that it is ſcarcely ever made. The way to remedy this, would be to have an over hauling of the houſe, and derange at leaſt three parts in four. As in the caſe of Tarquin, and the three remaining books of the Sybiles, you would receive as much for the fourth part of that body, ſhould you ſet them up at market, as for the whole at preſent.

I have often reflected with myſelf, what an honour it muſt be, to be one of the ſociety of the French acadamy; forty, of twenty-four millions of people, are there ſelected in conſequence of literary characters already eſtabliſhed.

I recollect the time when I had high ideas of philoſophical memberſhip in America. But it does not appear to me now to be the higheſt thing that a man could wiſh, ſince even a common Teague Oregan, trotting on the high way, has been ſolicited to take a ſeat. It may be ſaid, that this is an exaggeration of the facts; and can be conſidered only as burleſque. I profeſs it is not intended as ſuch, but as a fair picture of what has taken place. Should it be conſidered in the light of burleſque, it muſt be a very lame one; becauſe where there is no exceſs there can be no caricatura. But omitting all apologies and explanations, let the matter reſt where it is.

BOOK III.

CHAP. I.

IT was ſomewhat late when the Captain arrived at an inn this evening. There was there before him, a young clergyman, who had been preaching that day in a neighbouring congregation; but had not as uſual, gone home with an elder; but had come thus far on his way towards another place, where he was to preach the next day.

The Captain entering into converſation with the clergyman, ſat up pretty late. The ſubject was what might be expected; *viz.* the affairs of religion and the church. The clergyman was a good young man; but inclining to fanaticiſm, and being righteous over much: The Captain on the other hand, ſomewhat ſceptical in his notions of religion: Hence, a conſiderable oppoſition of ſentiment between the two. But at length, drowzineſs ſeizing both, candles were called for, and they went to bed.

It was about an hour or two after, when an uproar was heard in a ſmall chamber to the left of the ſtair-caſe which led to the floor on which they ſlept. It was Teague, who had got to bed to the girl of the houſe. For as they would neither let him go to Congreſs, nor be a philoſopher, he muſt be doing ſomething. The girl not being apprized, or not chuſing his embraces, made a great outcry and lamentation. The clergyman, who ſlept in an adjoining chamber, and hearing this, out of the zeal of his benevolence and humanity, leaped out of bed in his ſhirt, and ran in to ſee what was the cauſe of the diſturbance. The Captain alſo jumping up, followed ſoon after, and was ſcarcely in the chamber before the landlord coming up with a candle, found them all together.

The maid gave this account of the matter, *viz.* That between ſleeping and waking ſhe felt a man's hand lifting up the bed-clothes; upon which ſhe ſhouted out murder. But whether it was any body there preſent, or ſome one elſe, ſhe could not tell.

Teague, whoſe natural parts were not bad, and preſence of mind conſiderable, inſtantly took the reſolution to throw the matter on the clergyman. By ſhaint Patrick, ſaid he, I was aſlape in my own bed as ſound as the ſhates that were about me, when I heard the ſound of this young crature's voice crying out like a ſhape in a paſture; and when after I had heard, aſlape as I was, and come here, I found this praſte, who was ſo wholy, and praching all night, upon the top of the bed, with his arms round this young crature's neck; and if I had not given him a twitch by the noſe, and bid him ly over, dear honey, he would have raviſhed her virginity, and murdered her, ſave her ſoul, and the paple of the houſe not the wiſer for it.

The clergyman ſtared with his mouth open; for the palpable nature of the falſhood, had ſhocked him beyond the power of ſpeech.

But the landlady, who in the mean time was come up, and had heard what Teague had ſaid, was enraged, could ſupply ſpeech for them both. Hey, ſaid ſhe, this comes of your preaching and praying, Mr. Miniſter. I have lodged many a gentleman; but have never had ſuch doings here before. It is a pretty ſtory that a miniſter of the goſpel ſhould be the firſt to bring a ſcandal upon the houſe.

The Captain interrupted her, and told her there was no harm done. The maid was not actually raviſhed; and if there was no noiſe made about it, all matters might be ſet right.

The clergyman had by this time recovered himſelf ſo much as to have the uſe of his tongue; and began by proteſting his innocence, and that it was no more him that made the attack upon the maid, than the angel Gabriel.

The Captain, interrupting him, and wiſhing to ſave his feelings, began by excuſing or extenuating the offence. It is no great affair, ſaid he, after all that is ſaid or done. The love of women is a natural ſin, and the holieſt men in all ages have been propenſe to this indulgence. There was Abraham that got to bed to his maid Hagar, and had a baſtard by her, whom he named Iſhmael. Joſhua, who took Jericho by the ſound of ram's horns, ſaved a likely ſlut of the name of Rahab, under a pretence that ſhe had been civil to the ſpies he had ſent out, but in reality becauſe he himſelf took a fancy for her. I need ſay nothing about David, who wrote the Pſalms, and ſet them to muſic; and yet in his old days had a girl to ſleep with him. Human nature is human nature ſtill; and it is not all the preaching and praying on earth can extinguiſh it.

The clergyman averred his innocence, and that it was that red-headed gentleman himſelf, meaning Teague, who was in the room firſt, and had been guilty of the outrage. Teague was beginning to make the ſign of the croſs, and to put himſelf into an attitude of ſwearing, when the Captain thinking it of no conſequence who was the perſon, put an end to the matter, by ordering Teague to bed, and himſelf bidding the company good night.

The clergyman finding no better could be made of it, took the advice of the landlord, and retired alſo. The landlady ſeemed diſpoſed to huſh the matter up, and the maid went to ſleep as uſual.

CHAP. II.

IT is not the nature of the female tongue to be ſilent. The landlady could not avoid informing her goſſips, and even ſome of her gueſts, of what had happened the preceding evening in her houſe. The report, ſo unfavourable to the clergyman, had therefore got out; and coming to the ears of the conſiſtory, was the occaſion of calling him before them, to anſwer to the accuſation. The clergyman much alarmed, though conſcious of innocence, bethought himſelf of applying to the Captain, to extort from his waiting man a confeſſion of the truth, and relieve his character. Accordingly having ſet out on a bay horſe that he had, he found the Captain, and addreſſed him in the following manner:

Captain, ſaid he, the affair of that night at the tavern, is like to be of ſerious conſequence to me. For though I am innocent as the child unborn, yet the preſumption is againſt me, and I am likely to fall under church cenſure. It may be ſport to you, but it is a matter of moment to me. Now, as ſure as God is in heaven, I am innocent; and it muſt have been the devil, or that red headed Iriſhman of yours, that made the diſturbance.

The Captain gave him the comfort of aſſuring him that he might make himſelf eaſy; for be the matter as it might, he would take care that Teague ſhould aſſume it, and bear the blame. The clergyman politely thanked him; declaring, at the ſame time, that he would not forget him in his prayers, Sunday or Saturday, while he had an hour to live. The Captain, not ſo much from any mercenary motive of benefit, by his ſpiritual ſolicitations, as from a real love of humanity and juſtice, had determined to do him eſſential ſervice in this affair. Accordingly, when the clergyman had retired, calling Teague before him, he began in this manner: Teague, ſaid he, from what I know of your diſpoſition, I have no more doubt than I have of my exiſtence, that it was yourſelf who made that uproar with the girl at the tavern where we lodged; though I could not but give you credit for your preſence of mind in throwing it upon the clergyman. But whether the matter lies with you or him, is of no conſequence. You can take it upon you, and lay up treaſure in heaven. It will be doing a good work; and theſe people, you may be aſſured, have a conſiderable influence in the other world. This clergyman can ſpeak a good word for you when you come there, and let you into half the benefit of all the prayers he has ſaid on earth. It will be no harm to you, for your character in this reſpect is as bad as it can well be.

Teague ſaid he did not care much; but thought the prieſt ought to pay a little ſmart money; for it was a thankleſs matter to do theſe things for nothing. Said the Captain, theſe people are not the moſt plenty of money; but I will advance half a crown towards the accommodation. Teague was ſatisfied, and ready to acknowledge whatever was demanded of him.

Accordingly having come before the preſbytery on the day appointed for the trial. Teague made confeſſion of the truth; *viz.* That being in the kitchen with the girl, and obſerving her to be a good looking huſſy——

But ſuppoſe we give the ſpeech in his

own dialect. Maſter praſtes, ſaid he, I perſave you are all praſtes of the goſple, and can prach as aſily as I can take a chaw of tobacco. Now the trut of de ſtory is dis; I was ſlaping in my bed, and I tought vid myſelf it was a ſhame amonſt chriſtian paple that a young crature ſhould ſlape by herſelf, and have no one to take care of her. So I tought vid myſelf, to go and ſlape vid her. But as ſhe was aſlape, ſhe made exclamation, and dis praſte that is here before you, came in to ſave her ſhoul from the devil; and as the captain my maſter, might take offence, and the devil, I am ſhartain that it was no better perſon, put it into my head, to lay it on the praſte This is the trut maſter praſtes, as I hope for ſhalvation in the kingdom of purgatory, ſhentlemen.

On this confeſſion, the clergyman was abſolved, to the great joy of the preſbytery, who conſidered it as a particular providence that the truth was brought to light.

CHAP. III.

Containing Reflections.

IT muſt appear from the incident at the public houſe, with what caution preſumptive teſtimony is to be admitted. Our criminal law admits it, but lays it down as a rule, that it be admitted with caution. There is what is called violent preſumption; that is, where ſuch circumſtances exiſt, as uſually attend the fact. Preſumptive proof of this nature is held ſufficient to convict. I doubt much, whether reaſon or experience approve the doctrine. Reaſon tells us, that there may be all the circumſtances that uſually attend the fact, and yet without the fact itſelf. Experience evinces that it has been the caſe; for we have heard of perſons convicted of a capital offence; and yet with their laſt breath aſſerting innocence. Nay, in the caſe of ſome who have been convicted of homicide, the perſons who have been ſup-

poſed

poſed to have been murdered, have afterwards been found alive.

But on abſtract principles, a concluſion of certainty cannot be drawn from preſumptive proof. Becauſe in caſes of the moſt violent preſumption, there is ſtill a poſſibility of innocence; and where there is a poſſibility, there muſt be a doubt; and will you hang man, woman, or child, where there is a doubt.

In all caſes there ought to be complete proof; becauſe the convicted perſon is to be completely puniſhed; and the jury, previous to this, muſt make complete oath of the guilt.

It is the ground of the doctrine of preſumptive proof, that where you cannot help ſuſpecting, you ought to be poſitive; whereas the juſt concluſion would be, that where you cannot help ſuſpecting, there you ought to ſuſpect ſtill, but no more.

It would be a curious queſtion in arithmetic how many uncertainties make a certainty? In mathematics, the three angles of a triangle, are equal to a right angle. But theſe are all angles, that are put together; that is, they are things of the ſame kind; but the greateſt angle, and the longeſt ſide will never make a triangle, becauſe there is no incluſion of ſpace. There muſt be a number of things of the ſame kind to make an aggregate whole; ſo that ten thouſand poſſibilities, probabilities, and violent preſumptions, can never conſtitute a certainty.

Preſumptive proof is of the nature of the *ſemi plena probatio* of the Roman law; going but half-way towards proof, it can never amount to proof at all. For, as the ſaying is, a miſs is as good as a mile. I would, therefore, recommend to all jurors, to take care that unleſs the witneſſes ſwear poſitively to the fact, they do not find a verdict, guilty; becauſe, as the current cannot riſe higher than the ſource, ſo the verdict of the juror ought not to be more abſolute than the oath of the witneſs. In all caſes, therefore, ſhort of poſitive teſtimony, acquit.

Theſe hints may alſo be of ſervice to young attornies, and weak judges; ſo that honeſt people may not loſe their lives, or be rendered infamous, without full proof of the offence. It is hard enough to ſuffer when there is full proof; but to be in the power of a juror's or a judge's imagination, comparing and conſtruing circumſtances, and weighing poſſibilities, contingencies,

tingencies, and what might have been, or what might not have been, as the humour, caprice, wheel, or whim of the brain may ſuggeſt, is inconſiſtent with that fair trial which, in a free government, ought to be enjoyed. Was I a judge or juror, no one would I condemn without poſitive teſtimony of the fact. For it would not be in my power to reſtore that fame or life which I took away from the innocent. And if a guilty perſon ſhould eſcape, it was none of my look out; but the buſineſs of Providence to furniſh proof, if it was intended that man ſhould puniſh; and if proof is not furniſhed, let Providence take the matter on himſelf, and puniſh the culprit either in this life or in a future ſtate. Inviſible things belong to the Omniſcient; and it would ſeem great arrogance in man to take upon him to decide in caſes of uncertainty. I hope, therefore, yet to ſee the doctrine of preſumptive proof, in criminal caſes, wholly, in courts of juſtice, diſcountenanced. I can declare, that in the courſe of my experience at the bar, I have had one hung, and ſeveral others within an ace of it, who were innocent; and this on the doctrine of preſumption and probability. The one that was hung was a tory caſe, where the popular clamour was againſt the man; and light preſumption became violent, under ſuch a charge.

I ſhall ſay no more on this ſubject; becauſe it ſeems to me that I have been affecting to ſpeak ſenſe, whereas my buſineſs is to ſpeak nonſenſe; this being the only way to keep out of the reach of criticiſm; becauſe critics can ſay no more than you yourſelf allow; ſo that a charge of nonſenſe cannot hurt. It is thus that perſons who have a long noſe, or diſproportion of ſome other feature, take the laugh upon themſelves firſt, and ſo eſcape ridicule. The truth is, I will not give myſelf the trouble to write ſenſe long. For I would as ſoon pleaſe fools as wiſe men; becauſe the fools are the moſt numerous, and every prudent man will go with the majority. I ſhall return to the adventures of the Captain.

CHAP. IV.

THE Preſbytery ſat a day or two at this place, on church affairs, and the Captain delaying with them, lodged at the ſame houſe. Teague, in the mean time, having an opportunity of ingratiating himſelf with the clergymen, by rubing down their horſes, and other menial ſervices. For it is the national character of the aboriginal Iriſh, to give fair words; and Teague was not deficient in this addreſs. What with maſter Praſting, and giving a great deal of what is called Blarney, he inſinuated himſelf into their good graces; and by affecting, now and then, to be ſeen at prayers by himſelf, and to have a ſorrowful countenance, he induced them to believe that he was in the firſt ſtage of conviction, and likely to become a pious man. Having made this progreſs in their good opinion, he ventured to ſuggeſt what was the ultimate object of his ambition; *viz.* the being a candidate for holy orders. The Preſbytery, to whom the matter was repreſented

preſented by the individuals more particularly acquainted with him, thought favourably of the propoſition. For though his common attainments might not be great, yet if the grace of God had wrought upon him, he might become a valuable man.

The Captain having got a hint of this, took the firſt opportunity of addreſſing the Preſbytery. Gentlemen, ſaid he, you are deceived in this ragamuffin. For, notwithſtanding all the pretenſions he may lately have to religion, you may be well aſſured that it is all hypocriſy, and that he has no more religion than my horſe.

The Preſbytery ſuſpecting the Captain to be a carnal man, and regardleſs of the miniſtry, gave little heed to what he ſaid, and ſeemed diſpoſed to take Teague upon trials.

The Captain finding the caſe to ſtand thus, and that in ſpite of all he could do, he was likely to loſe his ſervant, took his uſual method of addreſſing the hopes and fears of Teague himſelf.

Taking him aſide, he began, with all poſſible art, to impreſs ſuch fears and apprehenſions, as the nature of the caſe ſuggeſted. Teague, ſaid he, do you know what you are about? You have got into your vagaries once more. You want to preach, do you? Are you appriſed of the difficulty of this work? The firſt thing you will have to do, is to take a text; and when that is done, you have to ſplit it into parts. There are what are called heads; and theſe you muſt divide into firſtlys, and ſecondlys, and thirdlys, and fourthlys, and ſo on, till you come to twentiethlys, perhaps. Are you furniſhed with a concordance? or do you know what a concordance is? Can you find a text to ſuit your purpoſe when you want it? Can you explain the ſcriptures; the meaning of Daniel's ram and the he-goat, or the ſeven trumpets in the Revelations? You are miſtaken if you think your Iriſh will paſs for Hebrew.

You think it a great honour to preach now-a days. It was an honour once; but the thing is now become ſo common, that it is of little conſequence to preach or not.

But do you know how it will behove you to conduct yourſelf, if you take this office upon you. You will have to compoſe the muſcles of your face to greater ſeriouſneſs than your diſpoſition can afford. You muſt quit whoring. How will you like that, Teague. It would look very ill after ſermon to be catched in bed with a girl at a tavern.

But do you know why theſe men are ſo anxious to have you of their meſs? The truth of the matter is, they carry on a war with the devil, and they wiſh to recruit you for the ſervice. Do they give you any bounty-money? Take my word, there will be but little of this going. Take my advice then, and let them ſettle their own quarrels. It is a ſilly thing to be drawn into a party, when there is but little to be got by it: Nay, worſe than little: For it will be all on the other ſide. Think you the devil will forget the miſchief you do him in this world, and not reſent it when he comes acroſs you in a future ſtate? When you are preaching and praying, do you think he will not hear all that you throw out againſt him. You may rely upon it, there will be enough to give him information; and as a ſtory never loſes in the telling, it is ten to one they will make the matter worſe than it was. Take my advice, therefore, and make no enemies while you can help it. Steer through life as ſmoothly as poſſible. Keep a good tongue in your mouth, and let thoſe who chuſe to diſpute with Belzebub, diſpute. I never knew any good come of broils and quarrels, eſpecially with low characters. And, to ſay the truth of it, this Satan, as they call him, is very little of the gentleman. Even where he is well diſpoſed, he will do but little good to one; but a moſt dangerous creature where he takes a diſlike. When you go to hell, as, one day, you muſt, you can expect but little quarter, after abuſing him in this world. He will make you ſqueel like a pig; take you by the throat, and kick you like a cat. His very ſcullions will piſs upon you, and give you no better life than a dog among their feet; while theſe very clergymen, that put you forward to blackguard for them, will ſtand by laughing in their ſleeves that you could be ſuch a fool.

The repreſentation had the deſired effect upon Teague, and he thought no more of the matter.

CHAP.

CHAP. V.

The Concluſion, with Obſervations.

THE overtures made by Teague, to be admitted to the miniſtry, and the ſimplicity of the eccleſiaſtics in liſtening to his pretenſions, made a great noiſe through the neighbourhood; in as much as the young man laboured under a want of education, and was not qualified by theological reading. But I do not ſee, why it ſhould be thought blamable; provided the matter was not too much hurried and haſtily brought forward. For give him a little time, and he might have been inſtructed to preach as well as ſome that I myſelf have heard. Eſpecially if at firſt ſetting out, he had confined himſelf to hiſtorical paſſages of ſcripture; ſuch as the hiſtory of Sampſon, and Gideon, and Barak, and the like: Only he muſt have taken care that in pronouncing Barak, with the brogue upon his tongue, he did not make it Burke; for that is a patronimic name of his country,

try, and he might inadvertently have fallen into this pronunciation.

I acknowledge, that in the regular churches, ſuch as that of the Preſbyterians, there is ſtill kept up ſome opinion of the neceſſity of literature. But do we not ſee that with other denominations; ſuch as the Quakers, the Methodiſts, and Anabaptiſts, it is totally diſregarded and thrown out? Becauſe when human gifts or acquirements are abſent, that which is ſupernatural more evidently appears.

Do not Quakers, and Methodiſts, and Baptiſts, preach very well? At any rate, they do a great deal of good, and that is the firſt object of preaching. Whether ſuch ſermoniſts, avail themſelves moſt of ſenſe or ſound, I will not ſay; but ſo it is they do good; and that without the aid of any human learning whatever.

It is very true, that formerly in the infancy of the church, a knowledge of languages and ſciences, might be requiſite. But the caſe is quite altered now. The Scripture has been well explained, and frequently preached over; every text and context examined, and paſſages illuſtrated. The Hebrew roots, ſo to ſpeak, have been all dug up; and there is ſcarcely a new etymology to be made. Are there any new doctrines to diſcover? I ſhould think it impoſſible. At any rate, I ſhould conceive it unneceſſary. There are enough in all conſcience: The inventing more, would be like bringing timber to a wood, or coals to Newcaſtle.

This being the caſe, I feel myſelf diſpoſed to agree with thoſe who reject human learning in religious matters altogether. More eſpecially as ſcience is really not the faſhion at the preſent time. For as has been before ſeen, even in the very province of ſcience itſelf, it is diſpenſed with; that of natural philoſophy, for inſtance. In ſtate affairs, ignorance does very well, and why not in church? I am for having all things of a piece; ignorant ſtateſmen, ignorant philoſophers, and ignorant eccleſiaſtics. On this principle, Teague might have done very well as a preacher. But the ſelfiſhneſs of the Captain prevailed, and obſtructed his advancement.

BOOK IV.

CHAP. I.

Containing preliminary Obſervations.

I AM very happy in the compoſition of this work; for though but of a trifling nature as to ſentiment; yet, in what I do write, no one can attribute to me the leaſt tincture of ſatire, or ridicule of individuals or public bodies. This is what I very much diſlike in others, and would be far from indulging in myſelf. I acknowledge, indeed, that in my earlier years, and in the courſe of my academical ſtudies, I had contracted ſome taſte, and even habit, this way; owing to my reading the dialogues of Lucian, in the original Greek. Had I read them in a tranſlation, they might have made leſs impreſſion. But by means of a difficult language, ſtudying them ſlowly, the turn of thought became more deeply impreſſed upon my mind. Moreover, afterwards, when I came to have ſome acquaintance with the modern wits, ſuch as Cervantes, Le Sage, and eſpecially Swift, I found myſelf ſtill more inclined to an ironical, ludicrous way of thinking and writing. But finding the bad effects of this, in many reſpects, leading me into broils with individuals, and rendering me obnoxious to public bodies, I ſaw the indiſcretion, and bad policy of ſuch indulgence; and have for ſeveral years paſt, carefully avoided every thing of this kind. It is indeed acting but a poor part in life, to make a buſineſs of laughing at the follies of others. It is injurious to one's ſelf; for there is a great deal more to be gained by ſoothing and praiſing what men do, than by finding fault with them. It may be ſaid of ſatire, what was ſaid of anger by ſome philoſopher, It never pays the ſervice it requires. It is your ſcratching, rump-tickling people, that get into place and power. I never knew any good come of wit and humour yet. They are talents which keep the owner poor. For this reaſon, I have taken care to repreſs all propenſity to this vice; and I believe I can ſay it with truth, that ſince I have come to the years of a man's underſtanding, I have carefully avoided every thing of this nature. Had it not been for this prudence, I ſhould not have been in a fair way, as I now am, to be a member of Congreſs, or a judge on the bench, or governor of a commonwealth, or ſecretary of ſtate, or any thing that I may have in view. Had I remained an admirer of Rabelais, or Sterne, or other biting, jeering writers, that I at firſt met with, I might at this day have been conſidered as a wit only, without the leaſt advancement in ſtate affairs. But I would ſooner ſee your Juniuſes, and your Peter Pindars, libelling kings and miniſters, at hell, than ſacrifice my intereſt to my paſſion, or my vanity, by ſtrokes of wit, which is but another name for ill-nature.

In this treatiſe, which is ſimply a relation of the adventures of an individual, I have nothing to do with ſtrictures upon particular perſons, or the affairs of men in general, and ſo have no temptation to the folly I have juſt mentioned. The reader, if any body ever reads it, will find nothing

thing here but philanthropic and benevolent ideas.

Indeed, as it has been known that I was engaged in writing ſomething, perſons who either took, or pretended to take, ſome intereſt in my affairs, have urged me very much to depart a little from my uſual way, and make uſe of a little irony, by way of ſeaſoning to the compoſition; for, in this caſe, it would be received better, and procure more readers; mankind being naturally delighted with ridicule. But the truth was, I could ſee nothing to be ironical about; owing, perhaps, to my not being in the habit of looking for the ridiculous, and ſo having loſt the talent of diſcovering it. But my reſolution that I had taken would have fully preſerved me from ſuch a lapſe, however numerous the objects of ridicule might be, that preſented themſelves. This will ſerve as an apology to thoſe who have ſolicited me on this head, and relieve me from ſuch ſolicitations for the future.

CHAP. II.

DETAINING ſome time in a village, there was a great deal ſaid about a certain Miſs Fog, who was the belle of the place. Her father had made a fortune by the purchuſe of public ſecurities. A garriſon having been at this place, and troops quartered here, he had been employed as an iſſuing commiſſary! When the commiſſioners ſat to adjuſt unliquidated claims, he had a good deal in his power, by vouching for the accounts of the butcher, and baker, and wood-cutter, and water-drawer, and waggoner, and all others of all occupations whatſoever, whoſe claims were purchaſed by himſelf, in the mean time, and when the certificates iſſued in their names, they were to his uſe. The butcher and baker, no doubt, long before had been paid out of the fleſh killed, or bread baked; becauſe it is a good maxim, and a ſcriptural expreſſion, " Muzzle not the ox that treadeth out the corn." But the public has a broad back, and a little vouching, by a perſon intereſted, is not greatly felt. Theſe certificates; though at firſt of little value, and iſſued by the commiſſioners with the liberality of thoſe who give what is of little worth, yet by the funding acts of the government, having become, in value, equal to gold and ſilver; the commiſſary had a great eſtate thrown upon him; ſo that, from low beginnings, he had become a man of fortune and conſequence. His family, and eſpecially the eldeſt daughter, ſhared the advantage; for ſhe had become the object of almoſt all wooers. The Captain, though an old bachelor, as we have ſaid, had not wholly loſt the idea of matrimony. Happening to be in a circle, one evening, where Miſs Fog was, he took a liking to her, in all reſpects ſave one; which was, that ſhe ſeemed, on her part, to have taken a liking to a certain Mr. Jacko, who was there preſent; and to whoſe attention ſhe diſcovered a facility of acquieſcence. The Captain behaved, for the preſent, as if he did not obſerve the preference; but the following day, waiting on the young lady at her father's houſe, he drew her into converſation, and began to reaſon with her, in the following manner:

Miſs Fog, ſaid he, you are a young lady of great beauty, great ſenſe, and fortune ſtill greater than either.—This was a ſad blunder in a man of gallantry, but the lady not being of the greateſt ſenſibility of nerve, did not perceive it.—On my part, ſaid he, I am a man of years, but a man of ſome reflection; and it would be much more adviſeable in you to truſt my experience, and the mellowneſs of my diſpoſition in a ſtate of matrimony, than the vanity and petulence of this young fop Jacko, for whom you ſhew a partiality! The colour coming into the young lady's face at this expreſſion, ſhe withdrew, and left him by himſelf. The Captain ſtruck with the rudeneſs, withdrew alſo, and, calling Teague from the kitchen, mounted his horſe and ſet off.

The next morning ſhortly after he had got out of bed, and had juſt come down ſtairs at his lodging, and was buttoning the knees of his breeches, a light airy looking young man, with much bowing and civility, entered the hall of the public houſe, and enquiring if this was not Captain Farrago to whom he had the honour to addreſs

dreſs himſelf, delivered him a paper. On the peruſal, it was found to be a challenge from Mr. Jacko.

The fact was, that Miſs Fog, in order the more to recommend herſelf to her ſuitor, had informed him of the language of the Captain. The young man, though he had no great ſtomach for the matter, yet according to the cuſtom of theſe times, could do no leſs than challenge. The bearer was was what is called his ſecond.

The Captain having read the paper, and pauſing a while, ſaid, Mr. Second, for that I take to be your ſtile and character, is it conſiſtent with reaſon or common ſenſe, to be the aider or abettor of another man's folly; perhaps the prompter: for it is no uncommon thing with perſons to inflame the paſſions of their frends, rather than allay them. This young woman, for I ſhall not call her lady, from vanity, or ill-nature, or both, has become a tale-bearer to her lover, who, I will venture to ſay, thanks her but little for it; as ſhe has thereby rendered it neceſſary for him to take this ſtep. You, in the mean time, are not blameleſs, as it became you to have declined the office, and thereby furniſhed an excuſe to your friend for not complying with the cuſtom. For it would have been a ſufficient apology with the lady to have ſaid, although he was diſpoſed to fight, yet he could get no one to be his armour-bearer or aſſiſtant. It could have been put upon the footing, that all had ſuch regard for his life, that no one would countenance him in riſking it. You would have ſaved him by this means, all that uneaſineſs which he feels at preſent, leaſt I ſhould accept his challenge. I am not ſo unacquainted with human nature, as not to know how diſagreeable it muſt be to think of having a piſtol ball lodged in the groin or the left breaſt, or, to make the beſt of it, the pan of the knee broke, or the noſe cut off, or ſome wound leſs than mortal given; diſagreeable, eſpecially to to a man in the bloom of life, and on the point of marriage with a woman to whoſe perſon or fortune he has no exception. I would venture to ſay, therefore, there will be no great difficulty in appeaſing this Orlando Furioſo, that has ſent me the challenge. Did you know the ſtate of his mind, you would find him at prayers this moment, that I would eaſe his fears, and make ſome apology. A very ſlight one would ſuffice. I dare ſay, his reſentment againſt Miſs Fog is not ſlight, and that he would renounce her perſon and fortune both, to get quit of the duel. But the opinion of the world is againſt him, and he muſt fight. Do you think he has any great gratitude to you for your ſervices on this occaſion. He had much rather you had, in the freedom of friendſhip, given him a kick on the backſide, when he made application to you; and told him, that it did not become him to quarrel about a woman, who had, probably, conſulted but her own vanity, in giving him the information. In that caſe, he would have been more pleaſed with you a month hence, than he is at preſent. I do not know that he has an overſtock of ſenſe; nevertheleſs, he cannot be juſt ſuch a fool, as not to conſider, that you, yourſelf, may have pretenſions to this belle, and be diſpoſed to have him out of the way before you. He muſt be a fool, indeed, if he does not reflect, that you had much rather ſee us fight than not; from the very ſame principle that we take delight in ſeeing a cock-match, or a horſe-race. The ſpectacle is new, and produces a briſk current of thought through the mind; which is a conſtituent of pleaſure, the abſence of all movement giving none at all.

What do you ſuppoſe I muſt think of you, Mr. Second; I, who have read books, and thought a little on the ſubject; have made up my mind in theſe matters, and account the ſquires that bring challenges from knights, as people of but very ſmall deſert. Thinking men have condemned the duel, and laws have prohibited it; but theſe miſcreants ſtill keep it up, by being the conductors of the fluid. My indignation, therefore, falls on ſuch, and I have long ago fixed on the mode of treating them. It is this: a ſtout athletic man calls upon me, with a challenge in his hand, I knock him down, if I can, without ſaying a word. If the natural arm be not ſufficient for this purpuſe, I avail myſelf of any ſtone, wooden, or iron inſtrument that I caſt my eye upon, not juſt to take away his life, if I can help it; but to hit the line as exactly as poſſible, between actual homicide, and a very bad wound. For in this caſe, I ſhould conceive, a battery could be juſtifiable, or at leaſt excuſeable, and the fine not very great; the bearing a challenge being a breach of the peace, in the firſt inſtance. This would be my conduct with a ſtout athletic man, whom I might think it dangerous to encounter with fair warning, and on equal terms. But in the preſent caſe, where——(Here the ſecond began to ſhew ſigns of fear, raiſing himſelf, and inclining backwards, opening his eyes wider, and caſting a look towards the door)—where, continued the Captain, I have to do with a perſon of your ſlender make, I do not adopt that ſurpriſe, or uſe an artificial weapon; but with theſe fiſts, which have been uſed in early life to agricultural employments, I ſhall very deliberately impreſs a blow. The ſecond riſing to his feet, began to recede a little. Be under no apprehenſions, ſaid the Captain; I ſhall uſe no unfair method of biting, gouging, or wounding the private parts. Nay, as you appear to be a young man of a delicate conſtitution, I ſhall only choak a little. You will give me leave to take you by the throat in as eaſy a manner as poſſible.

In the mean time, the ſecond had been withdrawing towards the door, and the Captain with outſtretched arms, in a ſide-way direction, proceeding to intercept him. In an inſtant, he was ſeized by the neck, and the exclamation of murder which he made at the firſt graſp, began to die away in hoarſe guttural murmurs of one nearly ſtrangled, and labouring for breath. The Captain meaning that he ſhould be more alarmed than hurt, diſmiſſed him with a ſalutation of his foot on the backſide, as a *claude oſtium*, as he went out. You may be, ſaid he, a gentleman in the opinion of the world; but you are a low perſon in mine; and ſo ſhall it be done to every one who ſhall come upon ſuch an errand.

CHAP. III.

HAVING thus diſmiſſed the ſecondary man, he called in his ſervant Teague, and accoſted him as follows: Teague, ſaid he, you have heretofore diſcovered an ambition to be employed in ſome way that would advance your reputation. There is now a caſe fallen out, to which you are fully competent. It is not a matter that requires the head to contrive, but the hand to execute. The greateſt fool is as fit for it as a wiſe man. It is indeed your greateſt blockheads that chiefly undertake it. The knowledge of law, phyſic, or divinity is out of the queſtion. Literature, and political underſtanding is uſeleſs. Nothing more is neceſſary than a little reſolution of the heart. Yet it is an undertaking which is of much eſtimation with the rabble, and has a great many on its ſide to approve and praiſe it. The females of the world, eſpecially admire the act, and call it valour. I know you wiſh to ſtand well with the ladies. Here is an opportunity of advancing your credit. I have had what is called a challenge ſent me this morning. It is from a certain Jacko, who is a ſuitor to a Miſs Fog, and has taken offence at an expreſſion of mine, reſpecting him to this female. I wiſh you to accept the challenge, and fight him for me.

At this propoſition, Teague looked wild, and made apology that he was not much uſed to boxing. Boxing, ſaid the Captain; you are to fight what is called a duel. You are to encounter him with piſtol, and put a bullet through him if you can. It is true, he will have the chance of putting one through you; but in that conſiſts the honour; for where there is no danger, there is no glory. You will provide yourſelf a ſecond. There is an hoſtler here at the public houſe, that is a brave fellow, and will anſwer the purpoſe. Being furniſhed with a ſecond, you will provide yourſelf with a pair of piſtols, powder and ball of courſe. In the mean time, your adverſary notified of your intentions, will do the like. Thus apparalelled, you will advance to the place agreed upon. The ground will be meaſured out; ten, ſeven, or five ſteps; back to back, and coming round to your place, fire. Or taking your ground, ſtand ſtill and fire; or it may be, advance and fire as you meet, at what diſtance you think proper. The rules in this reſpect are not fixed, but as the parties can agree or the ſeconds point out. When you come to fire, be ſure you keep a ſteady hand, and take good aim. Remember that the piſtol barrel being ſhort, the powder is apt to throw the bullet up. Your ſight therefore, ought to be about the waiſt-band of his breeches, ſo that you have the whole length of his body, and his head into the bargain, to come and go upon. It is true, he in the mean time, will take the ſame advantages of you. He may hit you about the groin, or the belly. I have known ſome ſhot in the thigh, or the leg, or the private parts. The throat alſo, and the head are in themſelves vulnerable. It is no uncommon thing to have an arm broke, or a ſplinter ſtruck off the noſe, or an eye ſhot out; but as in that caſe, the ball moſtly paſſes through the brain, and the man being dead at any rate, the loſs of ſight is not greatly felt.

As the Captain ſpoke, Teague ſeemed to feel in himſelf, every wound which was deſcribed, the ball hitting him, now in one part, and now in another. At the laſt words, it ſeemed to paſs through his head, and he was half dead, in imagination. Making a ſhift to expreſs himſelf, he gave the Captain to underſtand, that he could by no means undertake the office. What! ſaid the Captain; you whom nothing would ſerve, ſome time ago, but to be a legiſlator, or philoſopher, or preacher, in order to gain fame, will now detract a buſineſs for which you are qualified. This requires no knowledge of finances, no reading of natural hiſtory, or any ſtudy of the fathers. You have nothing more to do than to keep a ſteady hand and a good eye.

In the early practice of this exerciſe; I mean the combat of the duel, it was cuſtomary to exact an oath of the combatants, before they entered the liſts, that they had no enchantments, or power of witchcraft, about them. Whether you ſhould think it neceſſary to put him to his *voir dire*, on this point, I ſhall not ſay; but I am perſuaded, that on your part, you have too much honour, to make uſe of ſpells, or undue means, to take away his life, or ſave your own. You will leave all to the chance of fair ſhooting. One thing you will obſerve, and which is allowable in this battle, you will take care not to preſent yourſelf to him with a full breaſt, but angularly, and your head turned round over the left ſhoulder, like a weather cock. For thus a ſmaller ſurface being preſented to an adverſary, he will be leſs likely to hit you. You muſt throw your legs into lines parallel, and keep them one directly behind the other. Thus you will ſtand like a ſail hauled cloſe to the wind. Keep a good countenance, a ſharp eye, and a ſour look; and if you feel any thing like a cholic or a palpitation of the heart, make no noiſe about it. If the ball ſhould take you in the gills, or the gizzard, fall down as decently as you can, and die like a man of honour.

It was of no uſe to urge the matter; the Iriſhman was but the more oppoſed to the propoſition, and utterly refuſed to be after fighting in any ſuch manner. The Captain finding this to be the caſe, diſmiſſed him to clean his boots and ſpurs, and rub down his horſe in the ſtable.

CHAP.

CHAP. IV.

ON reflection, it ſeemed adviſeable to the Captain to write an anſwer to the card which Colonel, or Major Jacko, or whatever his title may have been, had ſent him this morning. It was as follows:

SIR,

I HAVE two objections to this duel matter. The one is, leſt I ſhould hurt you; and the other is, leſt you ſhould hurt me. I do not ſee any good it would do me to put a bullet through any part of your body. I could make no uſe of you when dead, for any culinary purpoſe, as I would a rabbit or a turkey. I am no cannibal to feed on the fleſh of men. Why then ſhoot down a human creature, of which I could make no uſe. A buffalo would be better meat. For though your fleſh might be delicate and tender; yet it wants that firmneſs and conſiſtency which takes and retains ſalt. At any rate it would not be fit for long ſea voyages. You might make a good barbecue, it is true, being of the nature of a racoon or an opoſſum;

but people are not in the habit of barbecuing any thing human now. As to your hide, it is not worth the taking off, being little better than that of a year old colt.

It would ſeem to me a ſtrange thing to ſhoot at a man that would ſtand ſtill to be ſhot at; in as much as I have been heretofore uſed to ſhoot at things flying, or running, or jumping. Were you on a tree now like a ſquirrel, endeavouring to hide yourſelf in the branches, or like a racoon, that after much eyeing and ſpying I obſerve at length in the crotch of a tall oak, with boughs and leaves intervening, ſo that I could juſt get a ſight of his hinder parts, I ſhould think it pleaſurable enough to take a ſhot at you. But as it is, there is no ſkill or judgment requiſite either to diſcover or take you down.

As to myſelf, I do not much like to ſtand in the way of any thing that is harmful. I am under apprehenſions you might hit me. That being the caſe, I think it moſt adviſeable to ſtay at a diſtance. If you want to try your piſtols, take ſome object, a tree or a barn door about my dimenſions. If you hit that, ſend me word, and I ſhall acknowledge that if I had been in the ſame place, you might alſo have hit me.

J. FARRAGO.

CHAP. V.

Containing Reflections.

CAPTAIN Farrago was a good man, but unacquainted with the world. His ideas were drawn chiefly from what may be called the old ſchool; the Greek and Roman notions of things. The combat of the duel was to them unknown. Though it ſeems ſtrange, that a people who were famous for almoſt all arts and ſciences, ſhould have remained ignorant of its uſe. I do not conceive how, as a people, they could exiſt without it. But ſo it was, they actually were without the knowledge of it. For we do not find any trace of this cuſtom in the poets or hiſtorians of all antiquity.

I do not know at what period, preciſely, the cuſtom was introduced; or to whom it was owing; but omitting this diſquiſition, we content ourſelves with obſerving, that it has produced as great improvement in manners, as the diſcovery of the load-ſtone, and mariner's compaſs, has at navigation. Not that I mean to deſcant, at full length, on the valuable effects of it; but ſimply to obſerve, that it is a greater aid to government than the alliance of church and ſtate itſelf. If Dr. Warburton had had leiſure, I could wiſh he had written a treatiſe upon it. Some affect to ridicule it, as carrying to a greater length ſmall differences, than the aggravation may juſtify. As for inſtance, a man is angry enough with you to give you a ſlap in the face; but the cuſtom ſays, he muſt ſhoot you through the head. I think the ſmaller the aggravation, the nicer the ſenſe of honour. The heavieſt mind will reſent a groſs affront; but to kill a man where there is no affront at all, ſhews a great ſenſibility. It is immaterial whether there is or is not an injury, provided the world thinks there is; for it is the opinion of mankind we are to conſult. It is a duty which we owe them to provide for their amuſement. *Non naſſcimur nobis ipſis*; we are not born for ourſelves, but for others. *Decorum pro patria mori*; it is a becoming thing to die for one's country; and ſhall it not alſo be accounted honourable to throw one's life away for the entertainment of a few particular neighbours and acquaintances. It is true, the tears that will be ſhed upon your grave, will not make the graſs grow; but you will have the conſolation, when you leave the world, to have fallen in the bed of honour.

It is certainly a very noble inſtitution, that of the duel; and it has been carried to very great perfection, in ſome reſpects. Nevertheleſs, I would ſubmit it to the public, whether ſtill further improvement might not be made in the laws and regu-tions of it. For inſtance, could it not be reduced nearer to an equality of chances, by proportioning the caliber, or bore of the piſtol; the length of the barrel, alſo, to the ſize of the duelliſt who holds it; or by fixing the ratio of diſtance in proportion to the bulk of combatants. To explain myſelf: When I am to fight a man of a ſmall ſize, I ought to have a longer piſtol than my adverſary, becauſe my mark is ſmaller; or I ought to be permitted to come nearer to him. For it is altogether unfair that men of unequal bulk ſhould fire at equal diſtances, and with equal calibers. The ſmaller ſize multiplied by the larger ſpace, or larger piſtol, would equal the larger ſize multiplied by the ſmaller ſpace or ſmaller piſtol. If this amendment of the duel laws ſhould be approved by men of honour, let it be added to the code.

BOOK V.

CHAP. I.

NOT long after this, being at a certain place, the Captain was accoſted by a ſtranger in the following manner: Captain Farrago, ſaid he, I have heard of a young man in your ſervice who talks Iriſh. Now, Sir, my buſineſs is that of an Indian treaty-maker; and am on my way with a party of kings, and half kings to the commiſſioners, to hold a treaty. My king of the Kickapoos, who was a Welch blackſmith, took ſick by the way, and is dead. I have heard of this lad of yours, and could wiſh to have him a while to ſupply his place. The treaty will not laſt longer than a couple of weeks; and as the government will probably allow three or four thouſand dollars for the treaty, it will be in our power to make it worth your while, to ſpare him for that time. Your king of the Kickapoos, ſaid the Captain; what does that mean? Said the ſtranger, it is juſt this: You have heard of the Indian nations to the weſtward, that occaſionally make war upon the frontier ſettlements. It has been a policy of government, to treat with theſe, and diſtribute goods. Commiſſioners are appointed for that purpoſe. Now you are not to ſuppoſe that it is always an eaſy matter to catch a real chief, and bring him from the woods; or if at ſome expence one was brought, the goods would go to his uſe; whereas, it is much more profitable to hire ſubſtitutes and make chiefs of our own: And as ſome unknown gibberiſh is neceſſary, to paſs for an Indian language, we generally make uſe of Welch, or Low Dutch, or Iriſh; or pick up an ingenious fellow here and there, who can imitate a language by ſounds of his own, in his mouth, and throat. But we prefer one who can ſpeak a real tongue, and give more for him. We cannot afford you a great deal at this time for the uſe of your man; becauſe it is not a general treaty where 20,000, or 30,000, dollars are appropriated for the purpoſe of holding it; but an occaſional, or what we call a running treaty, by way of brightening the chain, and holding faſt friendſhip. The commiſſioners will doubtleſs be glad to ſee us, and procure from government an allowance for the treaty. For the more treaties, the more uſe for commiſſioners. The buſineſs muſt be kept up, and treaties made if there are none of themſelves. My Piankſha, and Choctaw chiefs, are very good fellows; the one of them a Scotch pedlar that talks the Erſe; the other has been ſome time in Canada, and has a little broken Indian, God knows what language; but has been of great ſervice in aſſiſting to teach the reſt ſome Indian cuſtom and manners. I have had the whole of them for a fortnight paſt under my tuition, teaching them war ſongs and dances, and to make reſponſes at the treaty. If your man is tractable, I can make him a Kickapoo in about nine days. A breech-clout and leggins, that I took off the blackſmith that died, I have ready to put on him. He muſt have part of his head ſhaved, and painted, with feathers on his crown; but the paint will rub off, and the hair grow in a ſhort time, ſo that he can go about with you again.

It is a very ſtrange affair, ſaid the Captain. Is it poſſible that ſuch deception can be practiſed in a new country. It aſtoniſhes me, that the government does not detect ſuch impoſition. The government, ſaid the Indian treaty-man, is at a great diſtance. It knows no more of Indians than a cow does of Greek. The legiſlature, hears of wars and rumours of wars, and ſupports the executive in forming treaties. How is it poſſible for men who live remote from the ſcene of action, to have adequate ideas of the nature of Indians, or the tranſactions that are carried on in their behalf. Do you think the one half of thoſe ſavages that come to treat, are real repreſentatives of the nation. Many of them are not ſavages at all; but weavers, and pedlars, as I have told you, picked up to make kings and chiefs. I ſpeak of thoſe particularly that come trading down to inland towns, or the metropolis. I would not communicate theſe myſteries of our trade, were it not that I confide in your good ſenſe, and have occaſion for your ſervant.

It is a myſtery of iniquity, ſaid the Captain. Do you ſuppoſe that I would countenance ſuch a fraud upon the public?

lic? I do not know, ſaid the other; it is a very common thing for men to ſpeculate, now a-days. If you will not, another will. An 100 dollars might as well be in your pocket as another man's. I will give you that for the uſe of your ſervant, for a week or two, and ſay no more about it. It is an idea new to me entirely, ſaid the Captain, that Indian princes, whom I have ſeen eſcorted down as ſuch, were no more than trumpery, diſguiſed, as you mention; that ſuch ſhould be introduced to polite aſſemblies, and have the honour to ſalute the fair ladies with a kiſs, the greateſt beauties thinking themſelves honoured by having the ſalutation of a ſovereign? It is ſo, ſaid the other; I had a red headed bricklayer once, whom I paſſed for a Chippawaw; and who has dined with clubs, and ſat next the Preſident. He was blind of an eye, and was called blind Sam by the traders. I had given it out that he was a great warrior, and had loſt his eye by an arrow, in a conteſt with a rival nation. Theſe things are now reduced to a ſyſtem; and it is ſo well known to thoſe who are engaged in the traffic, that we think nothing of it.

How the devil, ſaid the Captain, do

you get ſpeeches made, and interpret them ſo as to paſs for truth. That is an eaſy matter, ſaid the other; Indian ſpeeches are nearly all alike. You have only to talk of burying hatchets under large trees, kindling fires, brightening chains; with a demand, at the latter end, of blankets for the backſide, and rum to get drunk with.

I much doubt, ſaid the Captain, whether treaties that are carried on in earneſt, are of any great uſe. Of none at all, ſaid the other; eſpecially as the practice of giving goods prevails; becauſe this is an inducement to a freſh war. This being the caſe, it can be no harm to make a farce of the whole matter; or rather a profit of it; by ſuch means as I propoſe to you, and have purſued myſelf.

After all, ſaid the Captain, I cannot but conſider it as a kind of contraband and illicit traffic; and I muſt be excuſed from having any hand in it. I ſhall not betray your ſecret, but I ſhall not favour it. It would ill become me, whoſe object in riding about in this manner, is to give juſt ideas on ſubjects, to take part in ſuch ill-gotten gain.

The Indian-treaty man finding it in vain to ſay more, withdrew.

CHAP. II.

THE Captain apprehending that he might not yet drop his deſigns upon the Iriſhman, but be tampering with him out of doors, ſhould he come acroſs him, ſent for Teague. For he well knew, that ſhould the Indian treaty man get the firſt word of him, the idea of making him a king, would turn his head, and it would be impoſſible to prevent his going with him.

Teague coming in, ſaid the Captain to him; Teague, I have diſcovered in you, for ſome time paſt, a great ſpirit of ambition, which is, doubtleſs, commendable in a young perſon; and I have checked it only in caſes where there was real danger, or apparent miſchief. There is now an opportunity of advancing yourſelf, not ſo much in the way of honour as profit. But profit brings honour, and is, indeed, the moſt ſubſtantial ſupport of it. There has been a man here with me, that carries on a trade with the Indians, and tells me that red-headed ſcalps are in great demand with them:

them. If you could ſpare yours, he would give a good price for it. I do not well know what uſe they make of this article, but ſo it is the traders find their account in it. Probably they dreſs it with the hairy ſide out, and make tobacco pouches for the chiefs, when they meet in council. It ſaves dyeing, and beſides, the natural red hair of a man, may, in their eſtimation, be ſuperior to any colour they can give by art. The taking off the ſcalp will not give much pain, it is ſo dextrouſly done by them with a crooked knife they have for that purpoſe, The mode of taking off the ſcalp is this; you lie down upon your back; a warrior puts his feet upon your ſhoulders, collects your hair in his left hand, and drawing a circle with the knife in his right, makes the inciſion, and, with a ſudden pull, ſeparates it from the head, giving, in the mean time, what is called the ſcalp yell. The thing is done in ſuch an inſtant, that the pain is ſcarcely felt. He offered me an 100 dollars, if I would have it taken off for his uſe, giving me directions, in the mean time, how to ſtretch it and dry it on a hoop. I told him, No; it was a perquiſite of your own, and you might diſpoſe of it as you thought proper.

If you choſe to diſpoſe of it, I had no objections; but the bargain ſhould be of your own making, and the price ſuch as ſhould pleaſe yourſelf. I have ſent for you, to give you a hint of this chapman, that you may have a knowledge of his wiſh to poſſeſs the property, and aſk accordingly. It is probable you may bring him up to a half Johannes more, by holding out a little. But I do not think it would be adviſeable to loſe the bargain. An hundred dollars for a little hairy fleſh, is a great deal. You will trot a long time before you make that with me. He will be with you probably to propoſe the purchaſe. You will know when you ſee him. He is a tall looking man, with leggins on, and has ſeveral Indians with him going to a treaty. He talked to me ſomething of making you a king of the Kickapoos, after the ſcalp is off; but I would not count on that ſo much; becauſe words are but wind, and promiſes are eaſily broken. I would adviſe you to make ſure of the money in the firſt place, and take chance for the reſt.

I have ſeen among the prints of Hogarth, ſome ſuch expreſſion of countenance as that of Teague at this inſtant; who, as ſoon as he could ſpeak, but with a double brogue on his tongue, began to intimate his diſinclination to the traffic. The hair of his ſcalp itſelf, in the mean time had riſen in oppoſition to it. Dear maſter, vid you trow me into ridicule, and the bleſſed ſhalvation of my life, and all dat I have in the vorld, to be trown like a dog to de ſavages, and have my fleſh tarn of my head to give to deſe vild baſtes to make a napſack to carry their parates and tings in, for an 100 dollars or the like. It ſhall never be ſaid that the hair of the Oregans made mackeſeens for a vild Indian to trat upon. I would ſooner trow my own head hair and all in de fire, dan give it to deſe paple to ſmoke wid, out of deir long pipes.

If this be your determination, ſaid the Captain, it will behove you to keep yourſelf ſomewhat cloſe; and while we remain at this public houſe, avoid any converſation with the chapman or his agents, ſhould they come to tamper with you. For it is not improbable, while they are keeping you in talk, propoſing to make you a Kickapoo chief, and the like, they may ſnatch the ſcalp of your head, and you not be the wiſer for it.

Teague thought the caution good, and

reſolving to abide by it, retired to the kitchen. The maid at this time, happening to want a log of wood, requeſted Teague to cut it for her. Taking the ax accordingly, and going out, he was buſy chopping, with his head down; while, in the mean time, the Indian treaty-man had returned with one in Indian dreſs, who was the chief of the Killinoos, or at leaſt paſſed for ſuch; and whom he brought as having ſome recruiting talents, and might prevail with Teague to elope, and join the company. I preſume, ſaid the Indian treaty-man, you are the waiter of the Captain who lodges here at preſent. Teague hearing a man ſpeak, and lifting up his head, ſaw the leggins on the one, and the Indian dreſs on the other; and with a kind of involuntary effort, threw the ax directly from him at the Killinoo. It miſſed him but about an inch, and fell behind. Teague, in the mean time, raiſing a ſhout of deſperation, was fixed on the ſpot, and his locomotive faculties ſuſpended; ſo that he could neither retreat nor advance, but ſtood ſtill, like one enchained or enchanted for a moment; the king of the Killinoos, in the mean time, drawing his tomahawk, and preparing for battle.

The Captain, who was reading at a front window, hearing the ſhout, looked about, and ſaw what going on at the wood-pile. Stop villain, ſaid he, to the king of the Killinoos; you are not to take that ſcalp yet, however much you may value it. He will not take an 100 dollars for it, nor 500, though you make him king of the Kickapoos, or any thing elſe. It is no trifling matter to have the ears ſlit in tatters, and the noſe run through with a bodkin, and a gooſe quill ſtuck a croſs; ſo that you may go about your buſineſs; you will get no king of the Kickapoos here. Under cover of this addreſs of the Captain, Teague had retired to the kitchen, and enſconced himſelf behind the rampart of the maid. The Indian treaty-man, and the Killinoo chief, finding the meaſure hopeleſs, withdrew, and turned their attention, it is to be ſuppoſed, to ſome other quarter, to find a king of the Kickapoos.

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CHAP. III.

Containing Obſervations.

THE Captain was certainly to be commended in declining to countenance the impoſition of making Teague a Kickapoo chief. Had he been diſpoſed to adventure in a contraband trade of this kind, he might have undertaken it as a principal, and not as furniſhing an aſſiſtant only. He could have paſſed Teague for a chief, and himſelf for an interpreter. He might pretend to have conducted this prince from a very diſtant nation, and that he had been ſeveral moons in travelling, and wanted, the Lord knows how much, goods for his people, that otherwiſe would come to war. By this means, the Captain would have taken the whole emolument of the treaty, and not have been put off with a ſmall ſhare of the profit which another made by it.

I ſhould like to have ſeen Teague in an Indian dreſs, come to treat with the commiſſioners. It would be neceſſary for him only to talk Iriſh, which he might paſs for the Shawanee, or other language. The Captain could have interpreted in the uſual words on theſe occaſions.

The policy of treating with the Indians is very good; becauſe it takes off a great deal of looſe merchandize, that might otherwiſe lie upon our hands, and cuts away ſuperfluities from the finances of the government; at the ſame time, as every freſh treaty lays the foundation of a new war, it will ſerve to check the too rapid growth of the ſettlements. The extremities of a government, like the arm or ancle of an individual, are the parts at which blood is to be let.

Struck with the good effects of treating with the ſavages, and that our wiſe men who conduct affairs, purſue the policy, I have been led to wonder, that the agricultural ſocieties, have not propoſed treaties with the wolves and bears, that they might not clandeſtinely invade our ſheep and pig folds. This might be done by ſending meſſages to the ſeveral urſine and vulpine nations, and calling them to a council fire, to which four or five hundred waggon load of beef ſhould be ſent, and diſtributed.

buted. If it ſhould be ſaid, that this would reſtrain them no longer from their prey than while they continued to be ſatiated, the ſame might be ſaid of the Potawatamies, or other Indian nations; and yet we ſee that thoſe at the head of our affairs think it prudent to negotiate with them.

A bear and wolf treaty might ſeem an odd thing at firſt; but we ſhould ſoon come to be accuſtomed to it. I ſhould be ſorry abuſes ſhould prevail, by treaty-making men paſſing rough water-dogs for bears, or maſtiffs for wolves, upon our ſecretaries at war, or ſubordinate commiſſioners; which might be done as in the caſe of the ſavages, where it is pretended that ſome tribe that had not been at the general treaty, now ſends a chief to repreſent them and to get goods.

If our traders go amongſt the wolves in conſequence of a treaty, I could wiſh they could check themſelves in the introduction of ſpirituous liquors. A drunk wolf, or bear, would be a dangerous animal. It may be thought, that a bear or wolf chief would not get drunk, as it would be ſetting a bad example to their people; but I have ſeen Indian kings lying on the earth drunk, and expoſing their nakedneſs, like

Noah to Shem, Ham, and Japheth; and if Indians that are a ſort of human creature, act thus, what might we not expect from a poor brute wolf or bear.

If treaties with the wolves and bears ſhould be found to ſucceed, it might not be amiſs to inſtitute them alſo with the foxes. This is a ſagacious animal, and particularly deſtructive to ducks and other fowls. It would be a great matter to ſettle a treaty with them, which might be done at the expence of nine or ten thouſand dollars laid out in goods.

BOOK VI.

CHAP. I.

MEANING to remain ſome time in a certain town to which he came, the Captain had his horſe put out to paſture, and took private lodgings. The firſt day at dinner, he was ſtruck with the appearance of a young man who ſat at table, but could not be ſaid to dine with them; for except a little water, and a bit of bread, he ate or drank nothing; and though ſometimes addreſſed, he made no anſwer. There was a ſettled melancholy in his countenance, and he often ſighed deeply. He had been in this houſe ſix weeks, and had behaved uniformly in the ſame manner. In the evening he would walk by himſelf till midnight. Whence he came, or what was his object, no one knew. He had beſpoke a back room, and wiſhed to have one where there was but little light; alſo, that a little water, and a bit of bread might be ſent when he ſhould require it. The landlady not chuſing to have a perſon in the houſe who was unwilling to be ſeen, declined the circumſtance of ſending in proviſions to his room; but thought it proper he ſhould come to table. He did ſo; but entered into no converſation, tho' much pains was taken to engage him. He had paid his boarding regularly, and did not ſeem to be in want of money. This was the account given by the family, when the youug man retired from dinner.

The Captain's curioſity was much excited; for being a philanthropic man, he found himſelf intereſted in the hiſtory of this perſon. Taking an opportunity that very evening, when the young man was walking in the back porch, he joined him, and with the bluntneſs of a plain man, inſiſted to converſe with him. Sir, ſaid he, it is from no motive of vain curioſity, that I thus ſolicit. It is from a diſpoſition to know and alleviate your griefs. For it is evident to me that ſomething hangs heavy on your mind. I am a man, as you ſee, advanced in life, and have had ſome experience. It is poſſible it might be in my power to ſay or do ſomething that might ſerve you; at leaſt, it is my diſpoſition to ſoothe your melancholy. If it ſhould be an unfortunate murder, the guilt of which lies upon your mind, you will find no accuſer in me; I ſhall preſerve a ſecret obtained in this manner. Probably it might have been a duel, and with ſuch alleviating circumſtances, that though the law would take hold of it, humanity will excuſe.

The young man finding the charge of murder, or ſuſpicion of it, ready to be fixed upon him, ſpoke. Said he, I am no murderer, but a murdered man myſelf. I am in love with a young woman of the moſt celeſtial beauty, but of a cruel heart.

The beauty may be more in your brain than in her face, ſaid the Captain; for, as the poet ſays, 'There are three, the 'children of imagination, the madman, 'the lover, and the poet. The madman 'ſees more devils than vaſt hell can hold; 'the lover, all as frantic, ſees Helen's beau'ty in a brow of Egypt.' I am not unacquainted with the nature of this paſſion; and have ſeen a gypſey myſelf, in my time, that have had dominion over me. Perhaps I may have been carried to as much extravagance as other people; and therefore am a proper perſon to adviſe againſt it. A principal ſource of my extravagance, was an opinion that the jade who had hold of my affections at the time, would pity me when ſhe heard of the pain which her beauty gave me; that ſhe would be afraid I would hang myſelf for her ſake; that ſhe would come to ſoothe and careſs me, in order to prevent it. Far from it. My uneaſineſs was the proof of her power to wound; and the more diſtreſs I felt, the greater credit to her beauty. She would not have loſt a ſigh which ſhe cauſed me for any conſideration. My lamentations were as agreeable to her, as the groans of the damned are to the devil. And ſo it muſt be with every woman; becauſe ſelf love induces it. Hanging is the laſt thing they would be at. If they could get the lover brought to this, they are then at the height of fame. It falls but to the lot of one here and there to have a man drown himſelf for her; and when it does happen, it makes ſuch a noiſe that all covet it.

I would venture to ſay, that this female whom you faſt and pray about ſo much,

would

would be very unwilling to breathe the ſoul into you, were it once out. Inſtead of faſting, ſhe is eating; and while you ſigh in the night, ſhe ſnores.

You have an opinion, perhaps, that you may bend her by your perſeverance. That is a miſtake. A man that once comes to this ſtate of ſighing, and dying, has but little chance; becauſe he has ſurrendered himſelf; and there is nothing more to be won. Were there any poſſibility of ſucceeding, it would be by firſt conquering yourſelf; diſmiſſing all idea of her partiality for you; for it is owing to this ſecret vanity, and ſelf-flattery, that you ſtill purſue. Abſolute deſpair is the firſt ſtep towards the cure of love. It is either drowning or curing, with you at preſent. As you have not drowned yourſelf, you are in a fair way to be cured.

I know very well how you miſſed the matter with this huſſy. You appear to be a young man of great ſenſibility of feeling; and I preſume made your addreſſes with great refinement of thought and manners. You talked to her of flames and darts, and flowers and roſes; read poetry in the mean time, and thought a great deal of Phillis, and Amaryllis; and entertained her with names and incidents in romances, and ſung and recited ſoft love ſongs about Amanda, and Phebe, and Colin; whereas your way was to have talked careleſs nonſenſe, and ſung ſuch ſongs as Pady Kelly, and Triſtram Shandy-O; and told her ſtories of girls that had run off with pedlars, or gone a campaigning with the ſoldiers. Theſe ideas are light and frolicſome, and co-natural to ſpringing love. Hence it is that men of but looſe and irregular education, ſucceed better with the fair, than ſcholars that are learned in the claſſics.

But to bring the matter to a point, the true way is to get another miſtreſs; and profit by your experience with the firſt. No more of ſighing and dying in the caſe; but ſinging, and laughing, and jumping like a young fox. Hint a little with reſpect to certain matters that are between the ſexes; but let it be done in ſo delicate a manner, that, though ſhe underſtands you, ſhe is not obliged to do it. What I mean, is to make her think you would rather debauch her than marry her. Bring her to this ſuſpicion, and I warrant you. Her whole ſtudy will be to entrap you into matrimony. For it is natural for the human mind, when it obſerves a great ſecurity and confidence in another, to imagine there muſt be ſome ground for it. It will argue a conſciouſneſs, on your part, of having as good or better in your power. It will impreſs her with the ſame idea; and imagination governs the world.

When the mind is bent upon any object, it is relieved by the converſation of thoſe who underſtand it; and, as it were, diſſolve with them in the ſame ideas. The young man was pleaſed with the converſation of the Captain, and ſeemed cheared; agreed to join the family, and be a little ſociable. By degrees he became ſo; and what by the converſation of the Captain, ſometimes explaining and ſometimes ridiculing the paſſion of love; and the young ladies of the family, in the mean time, rallying him on his weakneſs, he came a little to his ſenſes, (for love is a phrenzy), and began to behave like a common man. For it having come out now, that love was the cauſe of his diſtreſs and ſingularity of conduct, ſome pitied him, and others rallied it with good humour and philanthropy. It had, however, become the general topic in the family, and was carried down to the kitchen among the ſervants.

Teague hearing of it took it into his head that he muſt be in love too; and counterfeiting a demure look, and abſence of mind, and walking by himſelf, and living on ſpare diet, as he had heard the young man that was in love did, he wiſhed to have it underſtood that his mind was under the dominion of the ſame paſſion. This being obſerved, was repreſented to the Captain; who being at a loſs to know what was the matter, called Teague, and began to interrogate him. The bog-trotter, with ſome ſeeming reluctance, acknowledged that it was love. Said the Captain, You in love, you great bear; with whom are you in love? That dear cratur, ſaid the Iriſhman, that has the black hair, and the fair face, and her name is Mrs. Sally, in the houſe there. She is a fair as the wool or the ſnow, and gives me the cholic, and the heart-burn, every time I look at her fair eyes; God ſave her ſoul from damnation, but I love her as I do the very food that I ate, or the cloathes that I ware upon my back.

It appeared to be Miſs Sally, a very pretty girl, the eldeſt daughter of the landlady; who, by the bye, I mean the ladlady, was a widow, and had two daughters and a niece with her; the handſomeſt of whom was this Miſs Sally, with whom Teague had become enamoured. For ſimple and ignorant nature will faſten on beauty, as well as the moſt inſtructed in the principles of taſte.

The Captain having been a good deal troubled, heretofore, with the pretenſions of this valet, in wiſhing to be a member of the legiſlature, a philoſopher, a preacher, and now a lover, thought he had now a good opportunity of repreſſing his preſumption for the future. There was a young man, a brother in the family, who had been ſome time in the ſervice, as a lieutenant, and had leave of abſence at this time, on a viſit to his mother and ſiſters. The Captain well knew, that being in the pride and heat of youth, he would conſider Teague's advances to his ſiſter as an inſult on the family, and chaſtiſe him accordingly. With this view, counterfeiting every poſſible diſpoſition to ſerve the bog-trotter, the Captain recommended to him to make a confident of the brother, and endeavour to gain his intereſt with the ſiſter.

Accordingly, one morning when the officer was in his chamber, Teague made his approach; and compoſing his woe-begone countenance as well as he could, and explaining the cauſe of it, ſolicited his intereſt with the lady.

There was a whip in a corner of the room, with which the lieutenant had been riding; ſeizing this haſtily, he made an attack upon the perſon of the lover, in a manner far beyond what was decent or moderate. The valet retreating with conſiderable outcries, made complaint to the Captain; who gave him to underſtand, that as this outrage was committed by his intended brother-in-law, it muſt be conſidered in the nature of a family quarrel, and he could not interfere.

The advances of Teague became the ſubject of converſation in the family, and of much mirth and laughter. The young man who had been in the ſtate of melancholy before deſcribed, and had been cheered a little, was now in a great degree cured by the imitation of the valet. For ridicule is a better cure for love than paſſion. It is better to make the patient laugh than think.

Having now a diſpoſition to purſue his travels, the Captain ſent for his horſe, and ſet out.

CHAP.

CHAP. III.

Containing Obſervations.

THE obſervations which we make when the narration of the fact is ended, are ſomething like the ſentiments delivered by the chorus in the ancient plays; a kind of moral on what was ſaid; or like the moral as it is called to a fable. In this view therefore; we ſhall endeavour to ſay ſomething.

The young man that we have ſeen ſo deeply in love, was of a handſome perſonal appearance, and of an eye and phyſiognomy that indicated ſenſibility and underſtanding; and yet it is probable the female of whom he was ſo much enamoured, may have been both homely, and deſtitute of good mental qualities. Whence could a repulſe in this caſe happen. From a thouſand cauſes. We will ſpecify ſome of them. The very circumſtance of his being beyond her firſt hopes, may have put him beyond her laſt wiſhes. A female wooed by a man her ſuperior, may be led to think ſhe has ſtill a chance for better; and that there muſt be diamonds in her hair, or ſome hidden advantages on her part, of which ſhe was herſelf ignorant; otherwiſe ſuch advances would not be made to her; or ſhe may apprehend ſome defect on the part of the lover, of which he is conſcious; otherwiſe, he would not ſtoop beneath his natural expectations.

It is poſſible the Amanda may not have been of the ſame claſs and quality with himſelf. This would of itſelf account for the repulſe. Should the eagle come from the firmament, and make his advances to the pheaſant, he would find himſelf unſucceſsful; for the brown bird would prefer a lover of her own ſpecies: or, ſhould the rein deer, which is a moſt beautiful creature, woo a frog, the croaking animal would recede into the marſh, and ſolace itſelf with a paramour of its own chuſing. When, therefore, unexperienced young perſons place their affections on an object, and do not find a ſuitable return, they ought to ſave their pride, and make the inference, that they had deſcended from their element, and faſtened on an animal unworthy of their notice.

Theſe obſervations, in addition to thoſe made by the Captain to the young man, may be of uſe to unfortunate lovers; and if ſo, it will be a recompence for the trouble we have given ourſelves in making them.

BOOK VII.

CHAP. I.

IT was about an hour before ſunſet, that the Captain fell in company with one who had the Cincinnati eagle at his breaſt, and riding on together, put up at the inn.

The landlady and the ſervants, having never ſeen the badge before, were a good deal ſtruck with the effigy of the eagle, and the ribband at which it was pendant. Interrogating Teague, who had come in company, and whom they took to be a common ſervant to both, or at leaſt acquainted with the affairs of either, what was the meaning of that bird, or what bird it was, that the gentleman had at his breaſt? Teague knew as little about it as they did; but unwilling to be thought ignorant, took upon him to inform them. It is, ſaid he, a gooſe; and the maining is, that the ſhentleman would ate a gooſe, if your anours would get one roaſted this avening, for his anour to ate with the Captain, who is my maſter; for we have ate nothing all day long, and a roaſted gooſe with a ſhoulder of mutton, a pace of poark, and baſe and cabbage, and the like, would be a very good ſlake for a faſting ſtomach. So, God ſave your ſoul, dear honey, and make haſte, and get a gooſe knocked down and put to the fire, to keep their anours from ſtarving, and to go to bed in a good humour, when they have drank a cup of ale or a mug of cyder after the gooſe; and, bleſs your ſoul, dear honey, let it be a good large fat gooſe, that there may be a rib or a wing left, that a poor ſervant may have ſometing to ate, at the ſame time. The ſhentleman was very right to hold out a token, like the ſign of a tavern-keeper, with a gooſe, or a pigeon, or a turkey, that paple may know what he wants, and not be after the trouble of aſking whether he would chuſe roaſt baſe and parates, or pork and parſnips, may it plaſe your anour.

The landlady was a good deal diſtreſſed, having no gooſe about the houſe. But ſending out to her neighbours, ſhe made ſhift to collect a couple of ducks, which Teague acknowledged would be a very good ſubſtitute. Supper being ordered, theſe were ſerved up, with an apology from the landlady, that ſhe had not been able to procure a gooſe; which ſhe hoped the gentleman with the ribbon would excuſe, as ſhe was informed that a roaſted gooſe was ſo much to his taſte. A roaſted gooſe to my taſte! ſaid the officer; what reaſon have you to think that a roaſted gooſe is ſo much my choice? Surely madam you cannot mean wit, or to inſinuate that I myſelf am a gooſe? for one animal preys not upon another; the maxim is, dog will not eat dog. I cannot therefore be a gooſe if I eat one.

Here the landlady explained her meaning, giving the information ſhe had received from the ſervant. The Captain was greatly irritated, and would have called him in and chaſtiſed him inſtantly, had not the officer interfered; declaring that though it was an eagle, not a gooſe that he wore at his breaſt, yet he was not diſſatisfied at the miſtake, in as much as it had brought a couple of good ducks to the table, a fowl of which he was particularly fond.

This incident, in itſelf laughable, led the officer to relate the trouble he had had with a clergyman who had made a worſe miſtake than this, taking the eagle for a graven image, contrary to the injunction of the decalogue, which prohibits the making any ſuch repreſentation for the purpoſe of worſhip, as he alledged this to be. In anſwer to the clergyman, he had alledged the improbability that he who had been in the ſervice ſo many years, at a diſtance from church, or church worſhip, except when a deiſtical chaplain came the way, ſhould think ſo much of religion, as to have any worſhip at all; much leſs to have become ſuperſtitious, and to wear an image at his boſom. The truth was, that he worſhipped any god, true or falſe, very little; at leaſt, ſaid few or no prayers, on ſuch occaſions; and was very far from being an idolater, and paying adoration to a gold or ſilver image; that this was nothing more than a hieroglyphic, being the effigies of a bald eagle, which is a native of America, and deſignates the cauſe for which her ſoldiery had fought; in the ſame manner as the eagle was the ſtandard of the Roman legion; or the lion and the unicorn are the arms of England, or the thiſtle that of Scotland; that the emblem of the American bald eagle had, on theſe principles, been choſen by the Cincinnati for their badge; of which ſociety he was a member, and wore this device, not venerating it as the image of any bird or beaſt whatſoever.

The clergyman admitted, that, in ſtrictneſs, this ſymbol might not be a graven image, as the term would intend engraving on wood or metal, with the point of an inſtrument; and under this mental reſervation, the wearer might ſave himſelf in ſaying that it was not a graven image: but it was at leaſt a molten one, which comes within the meaning of the prohibition; being the repreſentation of a fowl, and doubtleſs for the purpoſe of idolatry. For what elſe could be the uſe or meaning of it. It was not a common broach, uſed as a ligament to the ſhirt or coat; and it was unworthy of a man to ſuppoſe it could be worn merely for ornament; boys and petit maitres delighting in theſe things, but no one elſe. It could not be any ſort of time-piece, worn for the purpoſe of aſcertaining diſtance. In fact, it was the portrait of a bird; the ſignal of ſome heathen deity; as the cock was ſacred to Eſcalapius, the owl to Minerva, the peacock to Juno, and the dove to Venus. The eagle was ſacred to Jupiter; and it was moſt probable, that it was in honour of this falſe god, that the image was worn.

It anſwered no end to reaſon with the eccleſiaſtic; for he grew but the more enraged, and inſiſted that it was an idol; ſhewing from ſome texts of ſcripture, that in the laſt times idolaters were to ſpring up; and that this ſociety, which the Cincinnati inſtituted, might be the Gog and Magog ſpoken of in the Apocalypſe.

Said the Captain, It was natural enough for the clergyman to make this deduction; as in maintaining the cauſe of truth againſt Pagans, he is led to dwell much on the ſubject of idolatry. But for my part, the principal objection that lies with me againſt your inſtitution, is that which lies againſt all partial inſtitutions whatſoever; they cut men from the common maſs, and alienate their affections from the whole, concentring their attachments to a particular point and intereſt. A circumſtance of this kind is unfavourable to general philanthropy, giving a temporary and artificial credit to thoſe who are of the body, amongſt themſelves; ſo that while ſome lend character, others borrow; and the individuals do not ſtand on the natural baſis of their own merit. On this principle, I do not much approve of clubs and ſocieties, unleſs in the caſe of ſome humane or charitable inſtitution; or for the purpoſe of carrying on ſome beneficial work or improvement. I do not know that in your conveening annually together, you have any object in view of this nature. I have not heard of any bridges you have built, or any canals dug, or locks made for the purpoſe of facilitating navigation. I do not ſee of what uſe your inſtitution is; unleſs it be, that your pronouncing an oration now and then, may be favourable to eloquence. But of this I much doubt, as ſuch abſtract diſcourſes uſually degenerate into common place. The great object of an orator is, to perſuade the judgment, or affect the paſſions. In this caſe, the judgment is already perſuaded, the affections already gained. Having therefore, no object, what exertion can the mind make? Be the cauſe what it may, certain it is that ſuch compoſitions are ſeldom or ever found to be models of eloquence; more eſpecially

ally where the ſubject is of an extenſive nature, as the revolution of America, and the ſtruggles of its heroes. For here ſo wide a canvaſs is ſpread, that it is difficult to fill it up; and to take a particular part would ſeem to be a dereliction of the reſt; for which dereliction no ſpecial reaſon could be given. You could not embrace all the characters who have figured or have fallen, or catch at particular names of the illuſtrious. Confining yourſelf, therefore, to general obſervations, you make no particular impreſſion, and your orations become frigid to the hearers.

I have felt the truth of all this, ſaid the Cincinnati gentleman, and the difficulty of compoſing an oration to ſatisfy my own wiſhes. For being appointed by the ſociety to pronounce one at our next meeting, to which I am now on my way, I have been trying my hand at it, and find it as you ſay, very difficult; but have attributed this, not to the nature of the compoſition; but to the inferiority of my powers. Not ſo, ſaid the Captain; for in the hands of the greateſt maſters, this kind of compoſition labours. We do not find that even the oration of Iſocrates, on the Lacedemonian war, which he was ten years in compoſing, has obtained ſuch celebrity among the ancients, as ſuch great labour would beſpeak. I have read the panegyric of Trajan, by Pliny; and find it but a cold compoſition. Plato's oration in honour of thoſe who had fallen in the battles of Marathon and Platea, is the beſt of this kind that antiquity can produce, and doubtleſs has great excellence of ſimplicity of painting. The touches are delicate and fine, and I do not know but we may place it among the moſt beautiful productions. It amuſes with magic wildneſs of fancy, at the ſame time, reſtrained and guided by an exquiſite judgment. But it is rather a poem than an harangue. For though the compoſition is in proſe, yet it breathes the ſoul of a bard, and is inchanting by the flow of the words, and the elevation of the images. In modern times, the beſt thing we have of this nature, is the panegyric of Cromwell, ſuppoſed to be written by the great Milton, but not delivered. The ingenuity diſcovered in the mode of praiſing him, deſerves every poſſible commendation. But the greater part of addreſſes that I have ſeen to great men now-a-days, or orations on public occaſions,

ſions, are turgid, or jejune, or little worth our notice.

After this, ſaid the Cincinnati gentleman, I ſhall heſitate to ſhew you the eſſay I have made towards a compoſition of this nature, as you appear to be ſo good a judge in this reſpect, and to know the deficiencies that may appear in any effort of this kind.

Nay, rather, ſaid the Captain, you ought to be the more confident in ſo doing; for knowing the difficulty of the work, I ſhall be the more ready to excuſe what comes ſhort of perfection.

I ſhall then take the liberty, ſaid the Cincinnati gentleman, to read you a few paragraphs. I ſhall be happy to hear it, ſaid the Captain. The Cincinnati gentleman read as follows:

Compatriots——I wiſh to ſay thoſe things that never have been ſaid, and that never will be ſaid again. Becauſe, in this caſe, there will be the characteriſtics of novelty and ſingularity; the two great conſtituents of pleaſure, in all intellectual entertainments. But what can I ſay new? Has not the whole world reſounded with the juſtneſs of the cauſe in which we have been engaged; with the greatneſs of the attempt to withſtand the power of Britain?

And have not we, ourſelves, felt, ſeen, and known the great variety and change of good or bad fortune? What will it contribute to our immediate enjoyment to go over ſuch ſcenes, unleſs the particular achievements of each officer can be enumerated, which decency forbids, and which indeed, cannot be done in the limits of one harangue. Leaving, therefore, ourſelves, and theſe ſcenes, wholly out of the queſtion, let us ſpeak a little of thoſe whom we left behind. But why need we ſpeak; for all time will ſpeak of them. The bards that ſhall live, will draw hence their choiceſt alluſions. Conſider them, indeed, as more happy than you, becauſe they aſcended from among the group of their companions, who were at that time inſtant witneſſes of their achievments. The warriors who fall in battle, are the moſt glorious ſubjects of panegyric. Hector and Achilles, form the moſt ſplendid part of the ſong of Homer, and in a great degree, becauſe their bodies were interred in the preſence of the two armies. Oh what a noble object! an army mourning a brave officer, and tears drawn even from the foe, ſtruck with the ſublime of his perſonal prowes, and excellent knowledge of the military art.

Much unlike, and far above thoſe who languiſh with ſickneſs on a bed in calm life, where relations ſtanding round, wiſh the departure of the ſhade, and gape for the poſſeſſion which he leaves behind. But the fame of a ſoldier none but himſelf can enjoy, there can be no heir or deviſee of his property. It is his own, and it mounts with him. His blood only remains to bleſs the earth, from which flowers and roſes ſpring, and clothe the woods and groves with enchantment and delight. For here the ſong of poeſy is awakened, and at morn, and noon, and at ſtill eve, they are heard who rehearſe where the brave fell, and where they ſleep. Sublime ſpirits! whether you inhabit the Pagan elyſium or the Chriſtian heaven, you are happy; and liſten to thoſe immortal lyres which are ſtrung to the deeds of heroes.

So much for the exordium of the oration; it was all he had yet written. The evening paſſed away in hilarity; and the converſation turned again on the Cincinnati order; but particularly what may be called the arms of the inſtitution, viz. Britannia repreſented as a fine woman, with her boſom bare, affrighted; and Cincinnatus, an accoutred knight, attacking her thus unarmed, as St. George did the dragon; the eagle, the bird of Jove, in the mean time graſping the lightning in his claws, an image that would ſeem unnatural: Whereas the eagle might be repreſented in the clouds near Jove, where the lightning might be left to work its forked courſe, without the handing of the eagle; and in the other figure, Cincinnatus might raiſe his lance againſt the lion that ſupports the crown, not againſt the goddeſs of the iſland.

From theſe ſtrictures which the Captain, without pretending to be a connoiſſeur, made, the tranſition was eaſy to a criticiſm on the motto of the badge; viz. *Omnia reliquit, ſervare, rempublicam.* The infinitive is here uſed inſtead of the gerund, with the prepoſition, *ad ſervandam*; as if it was intended to expreſs his motion, or change of place, and not the object. But in fact, the motto does not at all expreſs that in which the merit of Cincinnatus did conſiſt. It was not in his leaving every thing to accept the commiſſion of the Roman ſenate; but in reſigning his commiſſion, and, the work done, going to his plough again. His praiſe would have been expreſſed better by the phraſe of, *Victor ad aratrum redit.* In fact, it cannot apply well to our army; moſt of our officers not having much to leave when they accepted their commiſſions; but diſcovered a Cincinnati-like diſpoſition, in returning after war to the employments of civil life. It is true, there would have been leſs tinſel, and more bullion, in the patriotiſm of retiring without a badge, as Cincinnatus did: But it is a thing that can do little harm, and it is pleaſing to indulge a whim.

It may doubtleſs be ſaid, that there were officers that left the plough, and fought, and returned to it, as well as thoſe who are within the limitations of the inſtitution, and entitled to a badge; that, troops who had ſerved a ſhort enliſtment, and militia perſons, at leaſt thoſe who fought a little, were not wholly deſtitute of ſome claim to the badge of merit. Even thoſe who loſt property might be ſaid to ſuffer, and advance pretenſions to the reward of honour. Not that all of them ſhould claim gold medals, or even ſilver; but ſome braſs, ſome copper, pewter, a bit of tin, or pot metal, juſt as the ſpecific value of their ſervices might entitle them. Perhaps while ſome wore it at the breaſt, others

thers might be enjoined to wear it at the breeches pocket, and thus, as well by the point from which appendant, as by the bob itſelf, deſignate the proportion of their honour.

After this, ſome things were ſaid on the ſubject of introducing honourary members; againſt which the Captain declared himſelf: That every thing ought to be preſerved *ſui generis;* as nature makes no honourary animals; but all are of the ſpecies, or take not the name: a bear is a real bear, a ſheep is a ſheep; and there is no commixture of name, where there is a difference of nature. But it did not appear to be of any great conſequence, one way or the other. For the order would never come to any great head, as there was no oppoſition given. For this is neceſſary to keep alive attachment to what is arbitrary, and founded, not in utility, but caprice. For as the fire dies without air, ſo whim without contradiction.

The officer was a man of liberality and good ſenſe, and acknowledged the truth of this. But the evening being now far ſpent, candles were called for, and they went to bed.

POSTSCRIPT.

THE preceding pages were written ſeveral years ago; during which time the Captain has continued his travels: and having been favoured with his journal, I have occaſionally made extracts, and put them in the form of a continued hiſtory. Whether I ſhall publiſh any more, will depend on the reception of this.

I had firſt begun this work in verſe, and have a volume by me, about two parts in three as large as Butler's Hudibraſs; from which compoſition, I have extracted this; thinking it might be more acceptable in proſe. When I viſit this city next, I may produce that in verſe, and let the people take their choice.

It is a happineſs to a man to be able to amuſe himſelf with writing. For it is not every one that can play upon the violin, or the flute; and the fingers muſt be employed ſome way. I may be blamed in not chuſing ſome ſubject worthier of my ſtudies, and requiring a profound reſearch. It might profit the world more; but it would amuſe myſelf leſs. *Omnis labor improbus;* all toil is grievous. However, I have not been wholly inattentive to ſeverer ſtudies. I have ſeveral law tracts by me; for which I mean, in due time, to ſolicit a ſubſcription. *Nonum prematur in annum*, in every work of moment, ought to be obſerved.

There are ſome light things which I may in the mean time throw out; a compariſon of Thucydides with Livy; thoughts on the Egyptian hieroglyphics; on the Carthaginian commerce; a compariſon of the French and Engliſh eloquence; a ſupplement to Buffon, containing a deſcription of ſeveral genera of animals, not taken notice of by him; hints for the improvement of the microſcope; on the uſe of the Maſoretic points; on the recent origin of the earth; on the criminal code of the Siameſe, &c.

If the world will excuſe theſe, I will give them my word for it, they ſhall be troubled little more; for except the examining my law tracts, I ſhall drop my pen, finding

ing it, as I advance in life, more adviſeable to apply myſelf to making money. What things have been written, and are now lying by me, may occaſionally ſee the light.

It is a good deal owing to my ſolitary reſidence in the weſtern country, at a diſtance from books and literary converſation, that I have been led to write at all. It was neceſſary to fill up the interſtices of buſineſs. If I ſhould remain in that country, the ſame circumſtances may lead me to write ſtill. If I ſhould remove to this city, or the ſeat of the federal government, I ſhall avoid the tedium by other means.

I wiſh the preſent book, to ſell for at leaſt as much as will defray the expence of printing; for I have no inclination to loſe by it. If I had a little time to ſtay in town, I could give it ſome celebrity by extracts, and remarks upon it; publiſhing for and againſt. For it is of no conſequence how a book is made famous; provided that it is famous.

The truth is, as I have ſaid, I value this book for little but the ſtile. This I have formed on the model of Xenophen, and Swift's Tale of a Tub, and Gulliver's Travels,

vels. It is ſimple, natural, various, and forcible. I hope to ſee it made a ſchool book; a kind of claſſic of the Engliſh language.

In looking over it, I find in the whole work, but one word I would alter; it is near the beginning; where I ſay *figure* on the ſtage, inſtead of appear, or make a figure on the ſtage. I have carefully avoided the word *unfounded* inſtead of groundleſs, a word in vogue, among members of Congreſs eſpecially. The word *commit*, is good; but being lately introduced, and too much hackneyed, I have not uſed it.

Language being the veſtment of thought, it comes within the rules of other dreſs; ſo that as ſlovenlineſs, on the one hand, or foppery, on the other, is to be avoided in our attire; ſo alſo in our ſpeech, and writing. Simplicity in the one and the other, is the greateſt beauty.

We do not know at what time the Greek language began to be written as it was by Heſiod or Homer. But we find it to have continued with little or no change, from that time to the lateſt writers among the Byzantine hiſtorians, a period of more than 3000 years. The Roman language is conſidered as improving from the time of Ennius to the Auguſtine age. The language of the orators, poets, and hiſtorians of that time is the ſtandard. It was not ſo much in the uſe of particular words, as an affectation in the thought, that Seneca is cenſured as corrupting the language of the Romans. But Tacitus, after him, writes in a pure ſtile; and I have found but one conceit in expreſſion, in his whole hiſtory: meaning to give the geography of a country of a certain tribe of the Germans; they are, ſays he, ſeparated from the Sequani by mount Jura, from the —— by the lake ——, from the —— by the river ——, and from the Atabani by *mutual fear*. I do not find ſo much fault with the ſtile of Pliny, as the heavineſs of his thoughts and expreſſions. However, the Latin ſtile of writing retained its propriety and other excellencies tolerably well, till the monks got poſſeſſion of it, and brought it down to a jargon that is now exploded; and we recur to the pure originals of Horace, Virgil, Cicero, and Salluſt.

The French language is corrupting faſt; and not in the uſe of words, but in the affectation of ſurpriſe, in the ſtructure of the ſentence, or the turn of the expreſſion. Mirabeau was free from this; but not the Abbe Raynal. To give an example: meaning to ſay, which he might have done in a ſimple manner, that about this time the Engliſh caſt their eyes upon Goa, as a place where, &c. ſtating the advantages of ſuch a port; he begins by telling you, that the Engliſh had occaſion for ſuch a port, which, &c. enumerating the advantages; and after this, with ſurprize comes upon you, and tells you, they wanted Goa. Enfin, ſays he; that is, in fine they wanted Goa.

The Engliſh language is undoubtedly written better in America than in England, eſpecially ſince the time of that literary dunce, Samuel Johnſon, who was totally deſtitute of taſte for the *vrai naturalle*, or ſimplicity of nature.

The language of the Scots writers is chaſte, but the ſtructure of the ſentence of the academic Dr. Robertſon, eſpecially offends in this particular; his uniformity of period ſtriking the ear with the ſame pulſe, as the couplets of our rhyme in Dryden and Pope. Hume is before him in this reſpect, writing as naturally as a man ſpeaks; his ſtile riſing and falling with the ſubject, as the movements of the mind themſelves.

I am quite out of patience with this poſtſcript. I have written it, the Printer informing me that he had a few pages of the laſt ſheet to fill, which muſt be left blank unleſs I had ſomething more; but as I am in a hurry about ſome ſmall matters, and have no diſpoſition to write, I believe I ſhall conclude, and let him leave the remainder blank, or put in a paragraph of his own, if he chuſes it.

It juſt me ſtrikes to add, that I am this moment come from being admitted a Counſellor in the ſupreme court of the United States; having written the preceding part of this poſtſcript juſt before the court ſat.

In conſequence of my admiſſion in this honourable court, I feel myſelf inſpired with a conſcicuſneſs of new dignity, and am determined to relinquiſh the indulgence of all theſe light amuſements, and apply myſelf for the future to fathom the profound depths of the legal oceans and rivers.

Vale,

Valete,

Camenæ.

MODERN CHIVALRY.

VOL. II.

Modern Chivalry:

CONTAINING THE

ADVENTURES

OF

Captain John Farrago,

AND

TEAGUE O'REGAN,

HIS SERVANT.

VOLUME II.

By H. H. BRACKENRIDGE.

QUICQUID AGUNT HOMINES, NOSTRI, FARRAGO LIBELLI.
Juvenal.

PHILADELPHIA:
Printed and ſold by JOHN M'CULLOCH, No. 1,
North *Third-ſtreet.*
M.DCC.XII.

[*Entered according to Act of Congreſs.*]

Modern Chivalry.

BOOK I.

CHAP. I.

RISING early next morning, the Captain proceeded, with his man Teague, on his journey, and having breakfaſted at an inn, where nothing material happened, we ſhall paſs it over, and come as far down in the day as eleven o'clock; tho', by the bye, it might have been more correct to have ſaid up in the day, becauſe the ſun riſes until twelve o'clock, and then deſcends: But waving this nicety, we ſhall go on to relate what actually took place. A man was ſeen before them, driving, leiſurely, a horſe with two kegs upon his back. The Captain took him for what is called a pack-horſe man, that was carrying ſalt or ſugar to ſome place of market.

A man of a philoſophic turn of mind never heſitates to enter into converſation with any character; becauſe human nature is the field whence he gathers thoughts and expreſſions. The Captain therefore accoſting this man, ſaid, Is it ſalt or molaſſes you have in your kegs, countryman? You are going home from ſome ſtore, I ſuppoſe, where you have purchaſed; or going to ſet up a ſmall ſtore of your own, and vend goods. No, ſaid the man, with a Scotch-Iriſh pronunciation, there is an election this day a little way before us, and I am ſetting up for the legiſlature, and have theſe two kegs of whiſky to give a dram to the voters. The Captain was thrown into a reverie of thought, and began to reflect with himſelf on the nature of a republican government, where canvaſſing by ſuch means as this, can work ſo great an evil as to elevate the moſt unqualified perſons to the higheſt deliberative aſſemblies. But, in the mean time, rouſed a little from his thought, he had preſence of mind to recollect the danger in which he was about to be involved afreſh with his man Teague; whom, now looking round, he ſaw to be about forty yards behind him. It would have been adviſeable to have diverted from the road, and taken a circuitous rout, to avoid the election ground. But as the devil, or ſome worſe being, would have it, it was a lane in which they were, with a fence on each ſide; ſo that he could not divert without leaping like a fox-hunter, or one of your light-horſe men, to which the ſober nag on which he rode was not competent. Beſides, if Teague did not leap after him he would be left expoſed in the lane to the populace, who might ſolicit him to be their repreſentative. To turn directly back would appear indecorous, and unleſs he could drive Teague on before him, which was not cuſtomary, and to which he might not, all at once ſubmit, his ſtation would of courſe be the rear, where he might be picked up as a ſtraggler, and ſent to ſome public body.

In this quandary of thought, looking up, he ſaw the breakers juſt a-head; that is, the people met for the purpoſe of electing, and that it was now impoſſible to avoid them. Depending, therefore, on his own addreſs, to make the beſt of circumſtances, he ſuffered himſelf to be carried along towards them, keeping, in the mean time, an eye upon Teague, who was the cauſe of his concern.

Meeting accidentally with a Scotch gentleman on the ground, whom he knew, he communicated to him the delicacy of his ſituation, and the apprehenſions he had on the part of Teague. Said the Scotch gentleman, Ye need na gie your ſel any trouble on that head, man; for I ſal warrant the man wi the twa kegs will carry the elaction: there is na reſiſting guid liquor; it has an unco effec on the judgment in the choice of a repreſentative. The man that has a diſtillery or twa in our country, canna want ſuffrages. He has his votaries about him like ane o' the Heathen gods, and becauſe the fluid exhilerates the brain, they think he maun be a deity that makes it; and they fa' down, eſpecially when they have drank ower muckle, and worſhip him, juſt as at the ſhrine of Apollo or Bacchus, among the ancients.

The candidate that oppoſed the man of the two kegs, was a perſon of gravity and years, and ſaid to be of good ſenſe and experience in facts. The judgment of the people was in his favour, but their appetite leaned againſt him.

There is a ſtory of one Manlius, a Roman,

man, who had ſaved the capitol from the Gauls, by putting his breaſt to the rampart, and throwing them down as they aſcended. When this man afterwards, elated with the honours paid him, forgot the duties of a citizen, wiſhing to ſubvert the republic, by uſurping the power of a tyrant, the people, jealous of liberty, were incenſed; and being convicted of the crime, he was dragged to puniſhment. It was not the way, at that time, to hang, as you would a dog; or behead, as you would a wild beaſt: but to throw from a high rock, which they called the Tarpeian. The capitol was juſt in view, and while they were dragging him along to the place, he would ſtretch his hand to this; as much as to ſay, There, O Romans, I ſaved you: The populace at this would ſtop a while, irreſolute whether to deſiſt or drag him on. While they recollected his offence, they marched a ſtep; but when they caſt their eye on the capitol, they ſtood ſtill; and not until ſome principal men directed the rout out of the view of the capitol, could he be brought to juſtice.

So it was with the multitude convened on this occaſion, between the man with the two kegs and the grave looking perſon.

When they looked on the one, they felt an inclination to promote him. But when again on the other hand, they ſaw two kegs which they knew to be repleniſhed with a very chearing liquor, they ſeemed to be inclined in favour of the other.

But appetite prevailed, and they gave their votes in favour of the man with the two kegs.

Teague in the mean time thinking he had another chance of being a great man, had been buſy, but to no purpoſe; for the people gave their votes to the man of the two kegs. The Captain thought himſelf fortunate to be thus relieved, and proceeded on his journey.

CHAP. II.

Containing Obſervations.

THE perplexity of the Captain, in the late tranſaction on account of his man ſervant, may ſerve to put thoſe in mind who travel with a waiter, not to go much about at the election ſeaſons, but avoid them as you would the equinoxes. It might not be amiſs, if, for this reaſon the times of electing members for the ſeveral bodies were put down in the almanac, that a man might be ſafe in his excurſions, and not have an underſtrapper picked up when he could not well ſpare him.

I mean this as no burleſque on the preſent generation; for mankind in all ages have had the ſame propenſity to magnify what was ſmall, and elevate the low. We do not find that the Egyptians, though there were lions in the kingdom of Lybia, not far diſtant, ever made a god of one of them. They rather choſe the cow kind, the ſtork, and the crocodile, or the muſk-rat, or mire-ſnipe, or other inferior animal to deify. The Romans, and the Greeks alſo, often worſhipped ſmall matters. Indeed we do not find amongſt any nation, that the elephant, or rhinoceros, or elk, or unicorn, have been made tutelar divinities. As,

> Cannons ſhoot the higher pitches,
> The lower you put down their breeches.

The ſmaller the objects we take up, and make them great, the act is the greater; for it requires an equal art in the formation of the glaſs to magnify, as to diminiſh, and if the object is not of itſelf ſmall, there is no magnifying. Caligula is celebrated through all hiſtory for making his horſe a ſenator. It would have been nothing to have made a Roman knight one; but to endow a mere quadruped with the qualities of a legiſlator, beſpeaks great ſtrength of parts and judgment.

CHAP. III.

IT was about three o'clock in the afternoon that the Captain came to an inn, where unhorſeing and unſaddling, Teague took the ſteed, and the maſter went to ſleep on a ſopha in the paſſage. Unleſs it is in a very deep ſleep, the mind is in ſome degree awake, and has what are called dreams. Theſe are frequently compoſed of a recollection of late events. Sometimes the mind recovers incidents long ſince paſt, and makes comments, but moſt uſually, out of mere indolence takes up with what is next at hand. It happened ſo on this occaſion; for the Captain thought himſelf ſtill engaged with the Scotchman on the ſubject of the late election. It ſeemed to him that he ſaid, Mr. M'Donald, for that was the name of the Scotch gentleman, you do not ſeem to have a high opinion of our republican form of government, when the moſt indifferent can obtain the people's ſuffrages.

The Scotchman ſeemed to anſwer in his

own dialect, ſaying, Ye are much miſtaken man, if ye draw that concluſion. I think there is a worſe chance for merit to come forth where appointments are in the hand of one than when with many; for it is much eaſier to ſcratch the rump of one, than tickle the hurdies o' a thouſand. Ye ſee our executives dinna do much better in their appointments to judicial and miniſterial offices, than the rabble folk themſelves to the legiſlative. It all comes to the ſame thing in every government; the wind blaws, and the feathers and the fern get uppermoſt.

At this inſtant he was awakened by a buſtle out of doors. The fact was; a diſagreement had taken place between Teague and the hoſtler at the inn, about their ſkill reſpectively in rubbing down and currying horſes. Teague had made uſe of a ſingle grab of hay, which he held with both hands, and impreſſed the horſe, rubbing him from ſide to ſide, and up and down with all his might. The other with a wiſp in each hand, rubbed; the right hand paſſing to the left, while the left hand paſſed to the right, in a tranſverſe or diagonal direction. The hoſtler valued himſelf on having been groom, as he pretended, to ſome nobleman in England, and therefore moſt be ſuppoſed to underſtand the true art of currying. Teague maintained his opinion, and way of working with a good deal of obſtinacy, until at laſt it came to blows. The firſt ſtroke was given by Teague, who hit the hoſtler on the left haunch with his foot, when he was ſtooping down to ſhew Teague how to rub the fetlock. The hoſtler recovering, and ſeizing Teague by the breaſt, puſhed him back with a retrograde motion, until he was brought up by a cheek of the ſtable door. Reſting againſt this, Teague made a ſally, and impelled his antagoniſt ſeveral yards back, who finding at length behind him the ſupport of a ſtanding trough where the waggoners uſed to feed, recovered his poſition, and elanced Teague ſome diſtance from the place of projection. But Teague ſtill keeping hold of the collar of his adverſary, had brought him along with him, and both were now on the ground ſtruggling for victory. But Teague turning on his belly, and drawing up his knees, was making an effort to raiſe himſelf to his feet. The other in the mean time, partly by the ſame means, and partly by retaining hold of the Iriſhman, was in the attitude of riſing with him. They were now both up, locked faſt in the graſp of each other, their heads inclining in conjunction, but their feet apart, like muſkets ſtacked after a review, or like the arch of a bridge. The head of each ſupported by the abutment of the feet. Few blows were given, and therefore not much damage done. But the perſons preſent calling out fair play, and making a buſtle in the porch of the inn, had awakened the Captain, and bro't him to the door, who ſeeing what was going on, took upon him to command the peace; and the people ſuppoſing him to be a magiſtrate, aſſiſted to part the combatants; when the Captain ordering both of them before him, made enquiry into the cauſe of the diſpute. Teague gave his account of the matter; adding, if he had had a ſhillelah, he would have been after making him know that the paple in dis country, could curry a horſe, or a cow, or a ſhape, as well as any Engliſhman in de world, though he have been haſtler to a great lord, or de king himſelf, at his own ſtable where he has his harſe.

Teague, ſaid the Captain, this may be true; but it was unbecoming a philoſopher to attempt to eſtabliſh this by blows.

Force proves nothing but the quantum of the force. Reaſon is the only argument that belongs to man. You have been the aggreſſor, and therefore in the power of the law. But as to you, Mr. Hoſtler, you have given conſiderable provocation. I have had this lad with me ſeveral years, and I ſay that he curries and rubs down a horſe very well. It is no uncommon thing for men of your country, to undervalue other nations, or thoſe retained by them. You naturally aſſociate your own attainments with the bulk and populouſneſs of your cities: But can the looking at a large building, or a tall ſpire, add an inch to your ſtature? Becauſe Fox is eloquent, is every one that hears him ſo too? Is not human ingenuity, the ſame here as on the other ſide of the water? Our generals have fought as well, in the late war, as any Clinton, or Cornwallis that you have. Our politicians have wrote, and our patriots have ſpoke as well as your Burkes, or your Sheridans, or any other; and yet when you come here, there is no bearing the airs of ſuperiority you take upon yourſelves. I wonder if the waſps, that are in your garrets in London, conſider themſelves better than the waſps that are in theſe woods? I ſhould ſuppoſe they muſt; ſuch is the contemptible vanity of an iſland, which, taking in its whole extent, would be little more than a urinal to one of our Patagonians in South America. This the Captain ſaid to mortify the hoſtler; though, by the bye, there is a good deal of truth in the obſervation, that the people of an old country undervalue the new; and when they think of themſelves, conjoin the adventitious circumſtances of all that exiſts where they have lived. I have found a prejudice of this nature even with the wiſeſt men. What wonder, therefore, that a poor illiterate hoſtler ſhould be ſubject to it? But if he did undervalue an American born, yet he ought to have conſidered that Teague, though not born in Britain, was born near it, and therefore might conſiderably approach the ſame ſkill in any handy-craft work.

In natural hiſtory, we do not value animals on account of the place from whence they are taken, but on account of what they are themſelves; and in things that are made by hands, not by the manufacturer, but the quality. We prefer the trout of the rivulet, to the mullet of the river; and we judge of the pudding not by the maker, but the eating. There is a proverb that eſtabliſhes this; for proverbs are the deductions of experience, and to which we aſſent as ſoon as expreſſed; containing in them an obvious truth, which the ſimpleſt underſtand.

CHAP. IV.

IT is not for the ſake of any moral, that I have related this ſcuffle that took place between the Iriſhman and the hoſtler; but for the ſake of ſhewing in what manner incidents are to be related; that is, with great ſimplicity of ſtile, and minuteneſs of deſcription. That part of Livy which contains the combat of the Horatii, and Curatii, is frequently given to the ſtudents at a college to tranſlate, that by this means they may be taught to imitate the like delicacy in the choice of words, and particularity of the recital. The above may anſwer the ſame purpoſe. It is true there is not the like incidents in this combat, as in that deſcribed by Livy; nevertheleſs, the ſame art is therein diſcovered, as the ſound critic will obſerve. I know it will be thought by any one who reads it, that he could uſe the very ſame words, and give the ſame livelineſs of picture, were he to attempt it. Should he try it, he will find himſelf diſappointed.——*Sudet multum, fruſtraque laboret, auſus idem.*—

It may be thought, that though ſtile is my object, yet I might now and then bring along a thought to entertain the reader, and introduce ſome ſubject of moment, rather than the fiſty-cuffs of two raggamuffins. I would juſt aſk this queſtion; Is not the talent of the artiſt ſhewn as much in painting a fly, as a waggon-wheel. If this were intended as a book of morals, or phyſiology, and not as a mere belles lettres compoſition, there might be ſomething ſaid;—as the caſe is, critics muſt be ſilent.

BOOK II.

CHAP. I.

I SHALL paſs over the circumſtances of the Captain's dining, and Teague, reconciled with the hoſtler, taking his meſs in the kitchen; and go on to what befel afterwards, when having ſaddled the horſe, they ſet out on their further perigrination. Towards evening, when the ſhadows of the trees began to be very long, the Captain bidding Teague trot along ſide, addreſſed him in the following words:—Teague, ſaid he, it is true I am none of your knight-errants, who uſed to ride about the world relieving fair damſels, and killing giants, and lying out in woods, and foreſts, without a houſe, or even tent-cloth over their heads, to protect them from the night air. Nevertheleſs, as in ſome reſpects my equipment, and ſallying forth reſembles a knight-errant, and you a ſquire, would it be amiſs, juſt for a frolick, to ly out a night or two, that it might be ſaid that we have done the like. There is no great danger of wolves or bears, for while there are ſheep, or pigs to be got at, they will ſhun human fleſh. It will make a good chapter in our journal, to deſcribe you lying at the foot of an oak tree, and me with my head upon my ſaddle, under another; the horſe, in the mean time, feeding at a ſmall diſtance. Teague thought it would be an eaſier matter to write down the chapter in the journal, than ly under the trees to beget it. It is true, ſaid the Captain, navigators and travellers, make many a fiction; and thoſe who have been in battle have killed many, that were killed by others, or have not been killed at all. But it would ill become a limb of chivalry to deviate from the truth. It will be but about twelve hours ſervice lying on our backs and looking up to the ſtars, hearing the howling of wolves, and obſerving the great bear in the heavens, the means by which the Chaldeans, the firſt aſtronomers, laid the foundation of the ſcience. Fait, and I tink, ſaid Teague, it would be better to be in a good houſe, with a ſhoulder of mutton to ate before we go to ſlape, than to have our own ſhoulders tarn by the bears, or bruſed by lying under great oaks. Of what uſe is this aſtranomy? did any of theſe aſtranamers ever ſhoot down a bear in the firmament, to get a joint of mate for a ſick perſon; and what good comes of lying in de woods, to be ate up by the ſnakes; but fevers, and agues, and ſore troats, to get a long cough, and die in a ditch like a dead horſe, and be nothing thought of, but be trown into ridicule like a black-head that has no ſenſe. It is better to go to a houſe and get a bed to ſlape in, and warm ſhates about us, than be lying in the dew like a frag, crocking the next day like one of daſe, and get no good by it.

The Captain had made the propoſition merely to divert himſelf with Teague, and ſo did not inſiſt upon it.

Riding one or two miles, the ſun was ſetting, and a houſe appeared in view a little off the road. A lane led up to it with a meadow on one ſide, and a paſture field on the other. On this laſt, there were cattle of cows, and ſheep grazing. The houſe in front, was a frame building, reſpectable in appearance, from the height, and dimenſions, but ancient. There was a conſiderable extent of clear ground around it, and an orchard hard by, with at leaſt five hundred apple-trees.

Having lodged chiefly at inns ſince his firſt ſetting out, the Captain had the curioſity to diverſify his travels, by lodging at a private houſe this evening. Accordingly riding up to the door, and calling out Halloa, which is the note of interrogation which is uſed when a man wiſhes the maſter or miſtreſs of a family, or ſome one of the ſervants, to come forth, to know what he wants.

It happened that the miſtreſs herſelf came to the door, and ſeeing a good looking man, in a green old age, ſitting on horſe-back, with his ſervant ready to take care of his ſteed ſhould he think proper to diſmount, ſhe made a low curtſey, as much as to ſay, Sir, I ſhould be happy to know, in what manner I can ſerve you.

Madam, ſaid the Captain, to tell you the truth, the night is drawing on, and I have been reflecting with myſelf, whether to lodge in the woods, or take a houſe. All things conſidered, I have thought it moſt adviſeable to take a houſe, and the only queſtion that now remains is, whether I can get one.

The lady ſmiling with much complacency, and inclining her head forward, and her middle back, replied, I ſhould be happy, Sir, if this ſmall manſion could afford you an accomodation worthy of your ſuite. Madam, ſaid the Captain, I ſhall be happy if the gueſt can be worthy of the accommodation.

Alight, Sir, ſaid the lady, we ſhall be happy to receive you. Having alighted, he was introduced to a very decent apartment, where the lady ſeating herſelf in a large cuſhioned chair, and pulling out her box, took a pinch of ſnuff, and laid the box upon the cuſhion. She was a good looking woman, being about fifty-ſeven years of age, with gray hairs, but a green fillet on her left eye-brow, as it ſeems the eye on that ſide was ſubject to a defluction of rheum, which made it expedient to cover it. It could not be ſaid that her teeth were bad, becauſe ſhe had none. If ſhe wanted the roſe on her cheek, ſhe had it on her noſe, ſo that it all came to the ſame thing. Nothing could be ſaid againſt her chin, but it uſed her mouth ill in getting above it. She was not very tall, but what ſhe wanted in height, ſhe made up in breadth; ſo that multiplying one dimenſion by the other, ſhe might be conſidered as a very ſizeable woman. After converſing a little while, the lady withdrew, to give directions in the kitchen what to provide for ſupper.

The Captain in the mean time taking up a pipe, which he ſaw on the mantlepiece, amuſed himſelf with a whiff.

The old lady in the mean time was in the kitchen, and the firſt thing ſhe obſerved was Teague, reclining in an angle of the chimney faſt aſleep. Conſidering him inattentive to his maſter's horſe which had been ſent to the ſtable, ſhe deſired a ſervant to give him a jog, and wake him. Teague, awaking, ſaw the old lady, and beſpoke her. Dear madam, what a great happineſs it is for poor ſharvants to have gentle folks about them? God bleſs your anours ladyſhip; you are juſt for all the world like my couſin Shala Shagney, the honſomeſt woman in all Ireland, and was married to Shan Croſſan, who had a great eſtate, and a flock of ſhape into the bargain. She uſed to ſay to me when I was aſlape, Teague are you awake; and when I was awake, Teague are you aſlape, dear honey.

There is ſomething in an Iriſhman which has an admirable effect upon the fair; whether it is owing to that love creating luſtineſs of perſon, and freſhneſs of complexion which they uſually poſſeſs; or the delicacy and quantum of the flattery of which they are not niggardly; nor need they be ſo, no perſons having a greater ſtock to come and go upon. For ſo it was, that the language of the bog trotter, had gained the good will of this ſame Hecuba, and ſhe ordered him a tankard of metheglim, to make himſelf merry with the ſervants.

Returning to the parlour ſhe continued her converſation with the Captain; but her mind running upon Teague ſhe could not avoid introducing his name, with a view to learn ſome particulars of his hiſtory. This is a civil young man, ſaid ſhe, that came with you, and of a converſation above ordinary perſons. The Captain being an obſerver of the paſſions of the mind, as they expreſs themſelves in the eye and aſpect, ſaw that Teague had made ſome impreſſion on the affections of this goodly old maiden gentlewoman: Nor was he diſpleaſed with it; for his firſt alarm was, that ſhe would have faſtened on himſelf; but her paſſion taking this courſe, would be leſs troubleſome. Framing his anſwers therefore to her queſtions, with a view to favour what had ſo fortunately commenced, he gave her to underſtand, that, though in the diſguiſe of a ſervant, Teague was no inconſiderable perſonage; that he had been a member of Congreſs one or two years; though, by the bye, this was ſtretching the matter a little, as he had only had it in his power to be one. But if it is allowable to ſtrain a point at all, it is in the recommendation of one who ſtands well enough already; for not being taken on the recommendation, there is no deception; and it is but civility to make one more pleaſed with their choice, than they already are.

The Captain ſaid nothing of his having preached, or being about to preach; for the idea of ſermons, and catechiſms, impreſſing the mind with religious awe, is unfavourable to love. As to his being a member of the philoſophical ſociety, it could be neither here nor there with a lady, and therefore he was ſilent with reſpect to this alſo.

Supper being brought in, they ſat down; but little converſation paſſed; the mind of the enamorata being more in the kitchen en than in the parlour. After ſupper, the Captain ſitting ſometime, and ſeeming drowſy, was aſked by his hoſteſs, if he choſe to go to bed: Anſwering in the affirmative, a ſervant waited with a candle; and bidding her good night, he was lighted to his chamber.

No ſooner had he withdrawn, but the old lady ſent her compliments to Teague, to take a ſeat in the parlour; where ſitting down to a roaſted duck, juſt brought in, a few ſlices of gammon on a plate, a piece of veal, and a couple of roaſted potatoes, he was deſired to partake: the old lady caſting amourous looks at him, in the mean time. I ſay looks; for though ſhe had but one eye to look with, yet looking often, ſhe might be ſaid to caſt looks. It was a new thing to the Iriſhman, to be at a table with a ſervant at his back; and he began now to think that fortune meant to do him juſtice: and with an eaſe, and ſelf-poſſeſſion, which ſome would call affrontery, he did the honours of the table; helping himſelf, and talking as faſt as conſiſted with his diſpoſition to ſatisfy his appetite. May it pleaſe your ladyſhip, ſaid he, I am a poor ſharvant now, but I have ſeen the time, when I have ate at as good a table as the Captain my maſter, though he rides upon a horſe and I trot on foot. My uncle, by the mother's ſide, Shan O'Gan, had a deer park, and kept race-horſes, to go to de fair, and the city of Cork; and my father's brother, Phelim O'Regan, was a juſtice of the pace, and hung paple for ſtaleing ſhape. I might have been a member of parliament, if I had ſtaid at home and went to ſchool; but ſending a challenge, and fighting wid my own dear couſin Denis O'Conelly, I had to fly de kingdom, and brought noting wid me but my brogs, and ten guineas in my purſe; and am now noting but a poor ſharvant, unleſs your ladyſhip would take pity upon me, and marry me; for I am wary of this way of tratting after a crazy Captain, that has no ſenſe to curry his own harſe; and I have to fight duels for him, and keep him from being knocked down like a brute baſte; for dis very day, when he had a quarrel wid a haſtler, and was trown upon his back, I lifted him up, and ſaid, Dear honey, are you dead? took de haſtler by de troat, and choaked him, and he could not ſpake, but ſaid, Dear ſhentlemen, ſpare my life; ſo dat if your ladyſhip will take me to yourſelf, I will ſtay wid you, and take care of de harſes, and cows, and de ſhape, and plant parates, and ſlape wid you, and aſk not a farthing, but your own ſweat ſelf into de bargain; for you are de beauty of de world; and faſting or ſlaping, I could take you to my arms, dear crature, and be happy wid you.

The lady was by this time entirely won, and gave him to underſtand, that in the morning, after conſulting a friend or two, the marriage might be celebrated.

I give only a ſketch of the courtſhip that took place, for a great deal was ſaid; and it was near midnight before the lovers could prevail upon themſelves to part; when Teague was lighted to his bed, and had as good as that in which the Captain ſlept, which was a new thing to him; being accuſtomed to pig in with hoſtlers and ſervants, at the places where they lodged.

The Captain was up early in the morning, and aſtoniſhed not to find Teague ſtirring, but enquiring of the ſervants where Teague ſlept, he was ſhewn up a pair of ſtairs, which he aſcended, thinking he had one or two more to aſcend before he reached the garret. But what was his aſtoniſhment,

ſtoniſhment, when he was ſhewn into a room on the ſecond floor, where he found Teague ſnoring on a feather bed with curtains. Waking him, Teague; ſaid he, this goes beyond all your former impudence; to crawl up out of the kitchen, and get into a feather bed. Pleaſe your anour, ſaid Teague, to ring a bell, and call up a ſharvant, to bring boots, and ſlippers; for I am to be married dis marning.

The Captain was thunder-ſtruck; and comprehending the whole of what had taken place, ſaw his *faux pas* in recommending him to the hoſteſs; and now it only remained, to cure the blunder he had made, if it was at all curable.

We are ſhort ſighted mortals; and while we ſtop one leak, the water ruſhes in at another. The very means that we uſe to ſave ourſelves from one evil, leads us to a worſe. The Captain had need on this occaſion of all his addreſs. Compoſing himſelf, he diſſembled, and ſpoke as follows:

Teague, ſaid he, will you that are a young man, and have great proſpects before you, conſign yourſelf to the arms of an old woman. Her breath will kill you in the courſe of a fortnight. The fact is, ſhe is a witch, and inchantreſs; ſhe made the ſame propoſition to me laſt night, of marrying me; but I declined it. The world is full of theſe ſort of cattle. There was one Shagneſa Circe, in old times, that uſed to gather all ſhe could into her net, and transform them into hogs. Sir Teague Ulyſſes was the only one that had the ſenſe to keep clear of her muſic, and avoid her. Did you ſee that drove of hogs before the door, when we rode up laſt evening. They are nothing more than ſtragglers which ſhe has transformed into ſwine. I did not ſleep a wink laſt night, thinking of the danger to which you were expoſed, and indeed I expected nothing leſs, than to find you this morning a barrow, fattened up for a feaſt, a day or two hence. Did you think ſuch an old haridan as this can have any natural concupiſcence for a man; or if ſhe has, it is for a few days only, until ſhe can make him fit for ſlaughter. Then by throwing a little water on him, or by the bare blowing of her breath, ſhe makes a beef-cow, or hog-meat of him, and he finds the knife at his throat, and ſcalding water taking off his briſtles, and his guts out, and is into the pickling-tub before he knows what he is about. Do you think, Teague, that I have read books for nothing? Have you not ſeen me in my ſtudy, morning and night, looking over Greek, and Hebrew letters, like partridge tracks? All this to find out what was going on up and down the world. Many a hiſtory of witches, and conjurers, I have read, and know them when I ſee them, juſt as I would my own ſheep, when I am at home. Better indeed, for unleſs my ſheep are marked, I could not know them; but marked or not marked, I know witches; and if I am not miſtaken, this is the greateſt witch that ever run. She was all night in my room, in the ſhape of a cat. It is God's mercy, that ſhe had not changed herſelf into an alligator, and eat you up before the morning. When I came into the room I expected to find nothing elſe but bones, and particles of hair, the remnant of her repaſt; but it ſeems ſhe has thought you not fat enough, and has given you a day or two to run, to improve your fleſh, and take the ſalt better. The worſt thing, after transformation, is the having you cut, in order to make you fatter and better pork, which is generally done the firſt day; and caſtration is a painful operation, beſides the loſs of the part. I have had ſeveral of my acquaintances ſerved in this manner, falling in with old women whom they took for fortunes; but were in reality witches, and had dealings with the devil.

Teague by this time was out of bed, and had dreſſed himſelf in his overalls and ſhort coat, and was ready for a march. Indeed he wiſhed to eſcape as ſoon as poſſible; and deſcending the ſtairs, going to the ſtable, and ſaddling the horſe, they both ſet out, without taking leave. It was in this manner Eneas quitted Dido, and got a ſhip-board, before ſhe was awake; and the only difference was, that Teague had left no little Iulus in the hall, to put her in mind of the father.

CHAP. II.

TRAVELLING along, the Captain could not but obſerve to Teague, the injudicious choice he was about to make, even had the woman not been a necromancer. For the man who ſurrenders himſelf to the arms of a ſuperannuated female, for the ſake of fortune, acts a part not leſs unworthy and diſgraceful, than the proſtitute who does the ſame for half a crown. While a man has the uſe of his limbs and arms, he ought to be above ſuch mercenary motives; and true happineſs can be found only in congruity, and what is natural. Teague ſeemed ſtill to have ſome hankering after the ſupper of ducks, and the feather bed; but as they proceeded, the recollection became more faint, for diſtance and time, is the cure of all paſſions.

BOOK III.

CHAP. I.

PROCEEDING four or five miles, they breakfaſted; and afterwards, going on a mile or two further, they came to a church where a number of people were convened, to hear the deciſion of an eccleſiaſtical conſiſtory, met there on an affair which came before them. It was this: Two men appeared, the one of a grave aſpect, with a black coat; the other without the ſame clerical colour of garb; but with papers in his pocket which announced his authority to preach, and officiatate as a clergyman. The man with the black coat, averred, that coming over together, in a veſſel from Ireland, they had been meſſmates; and while he was aſleep one night, being drowſy after prayers,

ers, the other had ſtolen his credentials from his pocket. The man in poſſeſſion of the papers, averred they were his own, and that the other had taken his coat, and by advantage of the cloth, thought to paſs for what he was not.

The conſiſtory found it difficult, without the aid of inſpiration, to decide; and that faculty having now ceaſed, there were no other means, that they could ſee, to bring the truth to light.

The Captain being informed of this perplexity, could not avoid ſtepping up, and addreſſing them as follows: Gentlemen, ſaid he, there is a text in your own Scripture, which, I think, might enable you to decide: It is this, "*by their fruits you ſhall know them.*" Let the two men preach; and the beſt ſermon take the purſe; or laying aſide the figure, let him that expounds the ſcripture beſt, be adjudged the clergyman.

The propoſition ſeemed reaſonable, and was adopted; the competitors being deſired to withdraw a little, and conn over their notes, that they might be ready to deliver a diſcourſe reſpectively.

The Captain obſerving the countenance of him in poſſeſſion of the papers, was ſenſible, from his paleneſs, and dejection of aſpect, that he was the impoſtor. Going out therefore ſhortly after, and falling in with him, as he walked in a melancholy mood, at a little diſtance from the church, ſaid he to him, I perceive how it is, that the other is the preacher; nevertheleſs I would wiſh to aſſiſt you, and as I have been the means of bringing you into this predicament, I ſhould be diſpoſed to bring you out—Let me know how the caſe really ſtands.

The other candidly acknowledged that having been a yarn-merchant in Ireland, his capital had failed, and he had thought proper to embark for this country; and coming over with this clergyman, he had purloined his papers; and would have taken his coat, had it not been too little for him; a thing which never ſtruck the eccleſiaſtical tribunal. But the matter being now reduced to an actual experiment of talents, he was at a loſs; for he had never preached a ſermon in his life. It was true, he had heard ſermons and lectures in abundance; and had he been ſuffered to go on and preach at his leiſure amongſt the country people firſt, he might have done well enough; but to make his firſt eſſay in the preſence of a learned body of the clergy, would hazard a detection; but now he ſaw his overſight in not having taken the notes of the other, at the ſame time he took the vouchers of his miſſion.

The Captain encouraged him, by obſerving, that there were few bodies, eccleſiaſtical or civil, in which there were more than one or two men of ſenſe; that the majority of this conſiſtory, might be as eaſily humbugged, as the lay people; that a good deal would depend on the text that he took; ſome were eaſily preached upon; others more difficult. An hiſtorical paſſage about Nimrod, or Nebuchadnezzar, or Sihon, king of the Amorites, or Og, king of Baſhan; out of Geneſis, or Deuteronomy, or the book of Judges, or Kings, would do very well; but that he ſhould avoid carefully the book of Job, and the Pſalms of David, and the Proverbs of Solomon; theſe requiring a conſiderable theological knowledge; or, at leaſt, moral diſcuſſion and reflection. Keep a good heart, ſaid he, and attempt the matter. The iſſue may be better than you apprehend.

With this, taking him a little further to the one ſide, where his horſe was tied, he took out a bottle from his ſaddle-bags, with a little whiſky in it, which Teague had put there, and gave him a dram. This had a good effect, and raiſed his ſpirits, and he ſeemed now ready to enter the liſts with his antagoniſt.

The other, in the mean time, had gone in, and was ready, when called upon, to hold forth. The man with the papers returning, with the Captain not far behind, took his ſeat. The board ſignified, that one or other might aſcend the pulpit. The credential man, wiſhing to gain time, to think farther what he was about to ſay, but affecting politeneſs, yielded precedence to the other, and deſired him to preach firſt. Accordingly ſtepping up, he took his text and began.

CHAP. III.

The SERMON.

Prov. viii. 33. *Hear inſtruction and be wiſe, and refuſe it not.*

INSISTING on theſe words, I ſhall enquire, 1. Whence it is that men are averſe to inſtruction. 2. The misfortune of this diſpoſition. *Laſtly*, Conclude with inferences from the ſubject.

1. *Whence it is that men are adverſe to inſtruction.* The firſt principle is *indolence.* The mind loves eaſe, and does not wiſh to be at the trouble of thinking. It is hard to collect ideas, and ſtill harder to compoſe them; it is like rowing a boat: whereas, acting without thought, is like ſailing before the wind, and the tide in our favour. The ſecond principle is *pride.* It wounds the ſelf-love of men, to ſuppoſe that they need inſtruction. We reſent more the being called fools than knaves. No man

will own himſelf weak and uninformed. In fact, he has not humility to think he is: or, if he ſhould be conſcious of a want of knowledge, he is unwilling that others ſhould have the ſame opinion: and he will not ſubmit to be inſtructed, as that would imply that he is not already ſo.

The third principle is *paſſion*. When we are diſpoſed to ſatisfy the deſires of the conſtitution, or the affections of the mind, which are unlawful, we do not wiſh to hear diſſuaſion from the indulgence. The lecture comes to torment before the time, when the conſequence muſt afflict.

Under the *ſecond* head, we ſhall ſhew *the misfortune of this diſpoſition*. It is what, in early life, begins to fix the difference of perſons. The hearer of inſtruction, even with more moderate parts, becomes the more ſenſible boy. The hearer of inſtruction has a better chance for life and mature years. Into how many dangers do young perſons run; leaping, climbing, running, playing truant, and neglecting books? Into what affrays too will paſſions prompt them, when they begin to feel the ſinew ſtrong, and the manly nerve braced? They value corporeal ſtrength, which they have in common with the horſe, or the ox, and neglect the cultivation of the mind, which is the glory of our nature. What is a man without information? In form only above a beaſt. What is a man, negligent of moral duty? Worſe than a beaſt; becauſe, he is deſtitute of that by which he might be governed, and of which his nature is capable; and without which, he is more dangerous, in proportion as he is more ingenious.

I ſhall conclude with *inferences* from the ſubject.

It may be ſeen hence, with what attention we ought to hear, and with what obſervation, ſee. The five ſenſes are the avenues of knowledge; but the reflection of the mind on ideas preſented, is the ſource of wiſdom. Underſtanding is better than riches; for underſtanding leads to competency, and to know how to uſe it. Laying aſide, therefore, all indolence, pride, and paſſion, let us hear inſtruction, and be wiſe, and refuſe it not.

This, reverend brethren, is a ſhort ſermon. It is one in miniature; like the model of a mechanical invention, which is complete in its parts, and from whence may be ſeen the powers of the inventor. I did not intend to take up your time with a long diſcourſe; becauſe, *ex pede Herculem*; you may know what I can do by this eſſay.

The fact is, I am regularly bred, and licenſed; but this my competitor, is no more than a yarn merchant; who, failing in his trade, has adventured to this country: And coming over in the veſſel with me, took the opportunity one night, when I was aſleep, and picked my fob of theſe papers, which he now ſhews.

Thus having ſpoke, he deſcended.

The other, in the mean time, had been at his wits end what to do. The technical difficulty of taking a text, and dividing it under ſeveral heads, and ſplitting each head into branches, and purſuing each with ſuch ſtrickneſs, that the thoughts ſhould be ranged under each which belonged to it, as exactly as you would the coarſer yarn with the coarſer, and the finer with the finer; or put balls with balls, and hanks with hanks. At laſt he had determined to take no text at all; as it was much better to take none, than to take one and not ſtick to it. Accordingly ly, he reſolved to preach up and down the ſcripture, wherever he could get a word of ſeaſonable doctrine. Mounting the pulpit, therefore, he began as follows:

THE firſt man that we read of was Adam, and firſt woman Eve: ſhe was tempted by the ſerpent, and eat the forbidden fruit. After this ſhe conceived and bare a ſon, and called his name Cain; and Cain was a tiller of the ground, and Abel a keeper of ſheep; for ſhe conceived and bare a ſecond ſon, and called his name Abel. And Cain ſlew Abel. There were ſeveral generations unto the flood, when Noah built an ark, and ſaved himſelf and his family. After the flood, Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Joſeph and his brethren. Potiphar's wife, in Egypt, took a fancy for Joſeph, and caſt him in ward; and Potiphar was a captain of Pharaoh's guards; and Joſeph interpreted Pharaoh's dream of the lean cattle; and there were twelve years famine in the land; and Moſes paſſed for the ſon of Pharaoh's daughter, and married Jethro's daughter, in the land of Midian, and brought the Iſraelites out of the land of Egypt; and Joſhua the ſon of Nun, and Caleb the ſon Jephunneh; and the walls of Jericho fell down at the ſound of ram's horns; and Sampſon ſlew a thouſand with the jaw-bone of an aſs; and Delilah the harlot; and Gideon, and Barak, and Jephthah, and Abinoam the Giliaditiſh; and Samuel, and Saul, and the prophets; and Jonathan, and David; and Solomon built him an houſe; and ſilver was plenty as the ſtreet ſtones in Jeruſalem; Rehoboam, and Jehoſophat, and the kings of Iſrael and Juda; Daniel was caſt into the lions' den; and Shadrach, Meſhach, and Abed-nego; and Iſaiah and Jeremiah; and Zachariah, and Zerobabel; Matthew, Mark, Luke, and John, and the apoſtles; Mary Magdalene, out of whom were caſt ſeven devils; and the father of Zebedee's children; and Pontius Pilate, and the high prieſt, and Ananias and Saphira, and the ſeven trumpets, in the Revelations, and the dragon, and the woman. Amen. I add no more.

The lay people preſent were moſt pleaſed with the laſt diſcourſe; and ſome of the younger of the clergy: But the more aged, gave the preference to the firſt. Thus it ſeemed difficult to decide.

The Captain riſing up, ſpoke: Gentlemen, ſaid he, the men ſeem both to have conſiderable gifts, and I ſee no harm in letting them both preach. There is work enough for them in this new country; the firſt appears to me, to be more qualified for the city, as a very methodical preacher; but the laſt is the moſt practical; and each may anſwer a valuable purpoſe in their proper place.

The deciſion ſeemed judicious, and it was agreed that they ſhould both preach. The man who had been the yarn merchant, thanked their reverences, and gave out that he would preach there that day week, God willing.

The clergy were ſo pleaſed with the Captain, that they gave him an invitation to go home with them to an elder's houſe, juſt by; but recollecting the trouble he had with Teague on another occaſion, and the danger of being drawn into a like predicament, ſhould he fall into converſation with the clergymen, and take it into his head to preach, he declined the invitation, and haſtened to get his horſe, and having Teague along ſide, proceeded on his journey.

BOOK IV.

CHAP. I.

THE inſuing day, the Captain arrived in a certain city, and put up at the ſign of the Indian Queen. Taking a day or two to refreſh himſelf, and get a new pair of breeches made, and his coat mended, which was a little worn at the elbows, he went to look about the city. The fourth day, when he had propoſed to ſet out to perambulate this modern Babylon, and called for Teague to bring him his boots, there was no Teague there. The hoſtler being called, with whom he uſed to ſleep, informed, that he had diſappeared the day before. The Captain was alarmed; and, from the recollection of former incidents, began to enquire if there were any elections going on at that time. As it ſo happened, there was one that very day. Thinking it probable the bog-trotter, having ſtill a hankering after an appointment might offer himſelf on that occaſion, he ſet out to the place where the people were convened, to ſee if he could diſcover Teague amongſt the candidates. He could ſee nothing of him; and though he made enquiry, he could hear no account. But the circumſtance of the election drawing his attention for ſome time, he forgot Teague.

The candidates were all remarkably pot-bellied; and waddled in their gait. The Captain enquiring what were the pretenſions of theſe men to be elected; he was told, that they had all ſtock in the funds, and lived in large brick buildings; and ſome of them entertained fifty people at a time, and eat and drank abundantly; and, living an eaſy life, and pampering their appetites, they had ſwollen to this ſize.

It is a ſtrange thing, ſaid the Captain, that in the country, in my route, they would elect no one but a weaver, or a whiſky diſtiller; and here none but fat ſwabs, that guzzle wine, and ſmoke ſegars. It was not ſo in Greece, where Phocion came with his plain coat, from his humble dwelling, and directed

ted the counſels of the people; or in Rome, where Cincinnatus was made dictator from the plough. Something muſt be wrong, where the inflate, and pompous are the objects of choice. Though there is one good ariſing from it, that there is no danger of my Teague here. He could not afford to give a dinner; and as to funds, he has not a ſingle ſhilling in them. They will make him neither mayor nor legiſlator in this city.

Na faith, ſaid Mr. M'Donald, the Scotch gentleman who had been preſent at the embarraſſment of the Captain, on the occaſion of the former election; and having, a few days before, come to the city, and obſerving the Captain in the crowd, had come up to accoſt him, juſt as he was uttering theſe laſt words to himſelf: Na faith, ſaid he, there is na danger of Teague here, unleſs he had his ſcores o' ſhares in the bank; and was in league with the brokers, and had a brick houſe at his hurdies, or a ſhip or twa on the ſtocks. A great deal uſed to be done, by employing advocates with the tradeſmen, to liſten to the news, and tell them fair ſtories; but all is now loſt in ſubſtantial intereſt; and the funds command every thing. Beſides, this city is ſwarming with Teagues, and O'Regans,

gans, and O'Brians, and O'Murphys, and O'Farrels; I ſee, that they cannot be at a loſs without your bog trotter.

The Captain having his fears eaſed, in this particular, returned home, greatly troubled, nevertheleſs, that he could not come up with the Iriſhman.

CHAP. II.

REFLECTING with himſelf, that Teague was inclined to women, and that he might have gone to ſome of thoſe houſes, which are not in the beſt repute with the religious part of the community, the Captain thought it might not be amiſs to make enquiry. Being informed by the waiter, that he had overheard gentlemen, at the houſe, in their cups, ſpeak of a certain Mrs. Robeſon, who kept a houſe of that kind; and, as far as he could underſtand, it was in ſuch a part of the city, a few doors from ſuch a ſtreet.

The Captain having ſet out, coming into the neighbourhood, and making inquiry, was directed to the houſe. Knocking, and, on a ſervant coming to the door, enquiring for Mrs. Robeſon; he was ſhewn into a parlour, and in a little time the old lady entered. Being ſeated, he took the liberty of addreſſing her: Madam, ſaid he, I am not unacquainted with the ſtile and deſignation of your houſe. Why, as to that, ſaid ſhe, we do the beſt we can; but the times are hard, and it is a very difficult thing to pick up a good looking healthy girl, now a days. So many young women, ſince the war is over, having taken to virtuous ways, and got married, has almoſt broke us up. But I have been fortunate enough to light upon one, yeſterday, that is a rare piece, juſt from the country; and I am ſure———

It is not in the way that you mean, madam, ſaid the Captain, that I take the liberty to call upon you. I have a ſervant man, of the name of Teague O'Regan, that is inclined to women, and has been abſent ſome days; and it has occurred to me, that he may have come to your houſe, or ſome other of the like kind; and may be ſkulking, to avoid my ſervice. As he has little or no money, it is impoſſible he can be much in your way; and I could make it better worth your while to inform on him, and ſurrender him up.

Teague O'Regan, ſaid the old lady! ſnuffing; Teague O'Regan! I would have you know, ſir, that no Teague O'Regans come here; we keep a houſe for the firſt gentlemen; not for waiters, or underſtrappers,

ſtrappers, or any of the common ſorts. There is no half-crown, or five ſhilling pieces here. Teague O'Regan indeed! there is no Teague O'Regan at this houſe. We have meat for his maſter. I was ſaying there was a young woman juſt now from the country, that looks more like a woman of family, than a country girl; but is ſo melancholy and mopiſh, that ſhe ſcarcely ſpeaks; and ſtands in need of ſome one to talk to her, and keep her in ſpirits. She is fit for any gentleman. Teague O'Regan! Humph! There is no Teague O'Regan puts his foot into my door.

The Captain aſſured her, that he by no means meant to give offence. That tho' the bog-trotter could not have acceſs to her firſt rooms; yet he did not know but he might have got in with ſome of her under maids, and be about the kitchen.

The lady, being now appeaſed on the ſcore of Teague, was in a good humour, and renewed her hints to the Captain, with reſpect to the young woman. She is, ſaid ſhe, as good looking a girl as ever came to my houſe; and has not ſeen a ſingle perſon but yourſelf, whom ſhe has not yet ſeen; but may ſee, if you chuſe; and a very pretty girl ſhe is; but keeps mopiſh and melancholy, as if ſhe was croſſed in love, and had come to town for fear of her relations, and wiſhes to keep out of ſight of every body.

The Captain being no ſtranger to the art theſe matrons uſe, in their addreſſes, to enhance the value of their wares, was but little moved with the recommendation ſhe had given. But as there were ſome circumſtances in the account of the young woman, that were a little ſtriking, his curioſity was excited to let her be called in, and preſent herſelf. Accordingly, the old lady ſtepping out, a young woman made her appearance, of conſiderable beauty; but in her countenance expreſſions of woe. Her blue eye ſeemed involved in miſt; for ſhe ſhed no tears; her ſorrow was beyond that.

Young woman, ſaid the Captain, it is eaſy to perceive that you have not been in this way of life long; and that you have been brought to it, perhaps, by ſome uncommon circumſtances. My humanity is intereſted; and it occurs to me to aſk, by what means it has come to paſs. The part which he ſeemed to take in her diſtreſs, inſpiring her with confidence; and being requeſted by him to relate her ſtory frankly, ſhe began as follows:

My father, ſaid ſhe, lives at the diſtance of about twenty miles from this city, and is a man of good eſtate. I have two brothers, but no ſiſters. My mother dying when I was at the age of fourteen, I became houſe-keeper for the family.

There was a young man that uſed to come to the ſame church to which we went. He was of the very loweſt claſs, mean in his appearance, of homely features, and a dimunitive perſon. Yet he had the aſſurance to put himſelf in my way on every occaſion; endeavouring to catch my eye; for he did not dare to ſpeak to me. But I hated him, and was almoſt reſolved to ſtay at home on Sundays, to avoid him; for he began to be very troubleſome. His attentions to me were taken notice of by my brothers. They were confident that I muſt give him ſome encouragement, or he would not make ſuch advances. My father was of the ſame opinion. I aſſured them I had never given him any encouragement, and I never would; that I was as much averſe to him as poſſible.

I ſhunned him and hated him. He perſiſted a long time, almoſt two years, and ſeemed to become melancholy, and at laſt went away from the neighbourhood; and, as I heard afterwards, to ſea. I began now to reflect upon his aſſiduity, and endeavours to engage my affections. I recollected every circumſtance of his conduct towards me, ſince the firſt time I was obliged to take notice of him. I reaſoned with myſelf, that it was no fault of his, if his family was low; and if he himſelf had not all that comelineſs of perſon which I wiſhed in a huſband; yet he was ſufficiently puniſhed in his preſumption in thinking of me, by what he muſt have ſuffered, and by his going to ſea, which he did to get out of my ſight, finding his attempts to gain my affections, hopeleſs. I dreamed of him; and ſcarcely a moment of the day paſſed, but my thoughts were running on the danger to which he was expoſed. It ſeemed to me that if he came back, I ſhould be more kind to him. I might at leaſt ſhew him, that I was not inſenſible of his attachment.

In about a year he returned, and the moment I ſaw him, I loved him. He did not dare to come to my father's houſe. But I could not help giving him encouragement, by my countenance, when I met him in public. Emboldened by this, he at laſt ventured to ſpeak to me; and I agreed that he might come to a peach orchard, at ſome diſtance from my father's houſe, and that I would give him an interview. There he came often; and with a moſt lowly, and humble behaviour, fixed my regard for him. Not doubting the violence of his love for me, and my aſcendency over him, I at laſt put myſelf in his power. Becoming pregnant, I hinted marriage; but what was my aſtoniſhment to find, that, on various pretences, he evaded it; and as I became more fond, he became more cold; which had no other effect, than to make me more ardent than before. It had been uſual, for many months, to meet me every evening at this place; but now I had gone often, and did not find him there. At laſt he withdrew altogether, and I heard he had left the ſettlement. Worthleſs and baſe, as I now knew him to be; and, though my reaſon told me, that in perſon he was ſtill as homely as I firſt thought him, yet I continued to love him to diſtraction.

What was my diſtreſs, when my father, and my brothers, found that I was with child? They charged me, though unjuſtly, ly, of having deceived them with reſpect to my attachment to this low creature, from the firſt: In fine, my father diſmiſſed me from the houſe: My brothers, no leſs relenting than him, in their reſentment againſt me, upbraided me with the offers I had refuſed, and the treatment I had given ſeveral gentlemen, in their advances to me. For, indeed, during the abſence of this worthleſs man, I had been addreſſed by ſeveral; but my pity and compaſſion for the wretch, had ſo wrought upon me, that I could not think of any, or ſcarcely bear them to ſpeak to me.

Diſmiſſed from my father's houſe, even my younger brother, who was moſt ſoft and yielding in his nature, ſeeming to approve of it, I went to the habitation of a tenant of my father; there remained ſome time, and endeavoured to make compenſation, by the labour of my hands, for the trouble I was giving them. But theſe poor people, thinking my father would relent, had informed him where I was, and of the care they had taken of me. The conſequence was, that, at the end of three months, he ſent for the child, of which I had been brought to bed ſome weeks before; but ordered them inſtantly to diſmiſs

miſs me, that I might never more offend his hearing with my name.

I wandered to this city, and the firſt night lay in the market houſe, upon a bench. The next morning mixed with the women that came to market, and enquired for work of any kind. I could find none; but at laſt meeting with a young woman who felt for my diſtreſs, ſhe told me, that ſhe had a ſmall room in this city, where ſhe had lived ſome time with an aunt that was lately dead; and that now ſhe ſupported herſelf by doing a little in the millinery way; that if I would come and take breakfaſt with her, and ſee where ſhe lived, I was welcome. Going with the poor girl, I found her lonely and diſtreſſed enough. Nevertheleſs I continued with her ſeveral months. But the work was ſmall that we got to do, and times becoming ſtill worſe, I was obliged to ſell the cloaths that I brought with me, to the laſt petticoat and ſhort gown, to ſupport ourſelves and pay rent. To bring me to the laſt ſtage of miſery, the poor girl who was more expert than I was, in making any little proviſion that could be made, fell ſick and in ſhort time died. I could bear to ſtay no longer in the room, and coming out to wander in the ſtreets, like a forlorn wretch indeed, and ſobbing ſorely by myſelf, when I thought no one heard me, I was obſerved by this woman, at whoſe houſe you now are, and preſſed by her to go home. I ſoon found what ſort of a houſe it was, and had I not been watched, when I talked of going away, and threatened to be ſent to jail, for what, it is pretended I owe ſince I came to the houſe, I ſhould not have been here longer than the firſt day.

The Captain feeling with great ſenſibility the circumſtances of her ſtory, made reply: Said he, Young woman, I greatly commiſerate your hiſtory and ſituation, and feel myſelf impelled to revenge your wrong. But the villain which has thus injured you, is out of my reach, in two reſpects; firſt, by diſtance; and ſecond, being too contemptible and baſe to be purſued by my reſentment even on your account. But revenge is not your object, but ſupport and reſtoration to your friends, and the good opinion of the world. As to money, it is not in my power to advance you any great ſum; but as far as words can go, I could wiſh to ſerve you: not words to yourſelf only; but to others, in your behalf. It is evident to me, that you have ſuffered by your own too great ſenſibility. It was humanity and generoſity, that engaged you in his favour. It was your imagination, that gave thoſe attractions to his vile and uncomely perſon, by which you was ſeduced. You have been a victim to your own goodneſs, and not to his merit. The warmth of your heart has overcome the ſtrength of your judgment; and your prudence has been ſubdued by your paſſion: or, rather, indeed, confiding in a man whom you had ſaved from all the pains, and heart-felt miſeries of unſucceſsful love, you have become a ſacrifice to your compaſſion and tenderneſs. The beſt advice I can give you, is, to compoſe yourſelf for this night. Preſerve your virtue; for I do not conſider you as having loſt it: your mind has not been in fault, or contaminated. I will endeavour to find out ſome perſon, who may be diſpoſed to aſſiſt you; and, though it may be difficult for you yet to eſtabliſh loſt fame, it is not impoſſible. So ſaying, he left the room; but the young woman, impreſſed with theſe laſt words eſpecially, viz. the difficulty, if not impoſſibility, of regaining reputation, ſunk down upon her chair, and could not pay him the compliment of thanks, at his departure.

During the night, through the whole of which he lay awake, at the public houſe, he ruminated on the extraordinary nature of this incident, and the means which he would adopt to recover this woman from her unfortunate ſituation.

Thought he, I am in a city where there are a great body of the people called Quakers. This ſociety, above all others, is remarkable for humanity, and charitable actions. There is a female preacher, of whom I have heard; a Lydia Wilſon: I will inform this good woman of the circumſtance; and, if ge gives me leave, I will bring this ſtray ſheep to her; ſhe may have it in her power to introduce her to ſome place, where, by needle work, and induſtry, ſhe might live, until it may be in my power, taking a journey to her father, and ſtating the caſe, and giving my ſentiments, to reſtore her to her family.

Early next morning, as ſoon as it could be preſumed, the Quaker lady had *ſet her houſe in order;* that is, after the family might be ſuppoſed to have breakfaſted, which was about nine o'clock, the

Captain ſet out; and being admitted, ſtated to Mrs. Wilſon, the exact circumſtances as before related. The pious woman readily undertook every office in her power. Accordingly, taking leave, the Captain ſet out for the houſe of Mrs. Robeſon.

At the door, he met a number of men coming out, and, on inquiry, he found a coroner's inqueſt had juſt ſat on the body of a young woman of the houſe, who had the preceding evening, ſuſpended herſelf from the bed poſt with her garter. He was ſtruck, ſuſpecting it muſt be the young woman whom he had ſo much in his thoughts. Going in, and enquiring, he found it to be the caſe; and that they propoſed to bury as ſoon as the few boards of a coffin could be got ready. As a man of humanity, he could not but ſhed tears; and blame himſelf that he had not given her ſtronger aſſurance of his interpoſition before he left her, that ſhe might not have fallen into deſpair, and taken away her life.

The coffin being now ready, the funeral ſet out, not for the burying ground of a church yard; but for a place without the city, called the Potter's-field: For ſuicide forfeits Chriſtian burial: Her obſequies attended, not by a clergyman in front, nor by ſcarfed mourners, holding up the pall; nor was ſhe borne on a bier, but drawn on a cart; and the company that followed her uncovered herſe, were not decent matrons, nor venerable men, but old bauds, and ſtrumpets, and cullies, half drunk, making merry as they went along.

Being interred, they returned home; but the Captain remaining ſome time, contemplating the grave, thus ſpoke:

Earth, thou covereſt the body of a lovely woman, and with a mind not leſs lovely; yet doomed in her burial, to the ſame ground with negroes, and malefactors; not that I think the circumſtance makes any difference; but it ſhews the opinion of the world with reſpect to thy perſonal demerit. Nor do I call in queſtion the juſtneſs of this opinion; having ſuch circumſtances whereon to found it. But I reflect with myſelf how much opinion, operating like a general law, may do injuſtice. It remains only with heaven's chancery to reach the equity of the caſe, and abſolve her from a crime; or at leaſt qualify that which was the exceſs of virtue. If the fair elements that compoſed her frame, ſhall ever again unite, and riſe to life, and as the divines ſuppoſe, her form receive its ſhape, and complexion from her mental qualities, and conduct on earth, ſhe will loſe nothing of her beauty; for her daring diſdain of herſelf and fate, was a mark of repentance,—ſtronger than all tears. Yet, had ſhe acted the nobler part of holding herſelf in life, preſerving her mind and body chaſte until famine had taken her away, or the hand of heaven moved for her relief, ſhe had ſhone, at the laſt riſing, with ſuperior brightneſs; been ranked amongſt the firſt beauties of heaven, and walked diſtinguiſhed in the paradiſe of God. Doubtleſs the Almighty muſt blame, and chide her for this premature and raſh ſtep. Fallen to the laſt point of depreſſion, he was about to relieve her, and the ſequel of her days might have been happy and ſerene. It was a diſtruſt of his providence. She heard my words, though ſhe did not know my heart. And ſurely it was my intention to relieve her. But ſhe erred againſt my thoughts; ſhe eluded the graſp of my humanity. For this ſhe will be reprimanded by the Moſt High; and fail of that ſupereminent glory which awaits heroic minds. Yet, O world, thou doſt her wrong, in ſentencing her to ſo low a bed. Shall the wealthy, but diſhoneſt men; matrons chaſte, but cold and cruel in their feelings; ſhall theſe have a ſtone built over them, and occupy a conſecrated ſpot; whilſt thou, unworthy, art thrown amongſt the rubbiſh of carcaſes, ſwept from jails; or of emigrants, unknown as to their origin and place.

Farewel, lovely form, whom late I knew; and let the graſs grow green upon thy grave. Thy ſorrows are expunged; but mine are awake; and will be ſo, until I alſo come to the ſhades inviſible, and have the ſame apathy of heart with thee.

BOOK V.

CHAP. I.

RETURNING to his lodging, he could not help reflecting by the way, that probably poor Teague, mortified by repeated diſappointments, in going to Congreſs, being ſuffered to preach, or be a member of the Philoſophical Society; and what might afflict him ſtill more, the not marrying the rich hoſteſs, who had made him overtures, might, in his deſpair of ever coming forward in any reſpectable capacity in life, have ſuſpended himſelf from a beam, or plunged into the river, and have put an end to his exiſtence; which, ſhould it be the caſe, being in ſome meaſure acceſſary to this cataſtrophe of the bog-trotter, by diſſuading from theſe ſeveral pretenſions, he could not acquit himſelf of guilt; at all events, he would feel great pain and ſorrow.

Such were his reflections for a great part of this day; and had thought of putting an advertiſement in the paper, to know if any dead body had been lately diſcovered; or inquiſition held on a young man, with red hair, and a long leg, who had been miſſing ſome days, and was ſuppoſed to have hung or drowned himſelf. But in the evening, meditating thus, mention being made by ſome of the lodgers, of going to hear the annual oration, delivered before the Philoſophical Society, by a member; it ſtruck his mind, that poſſibly Teague, falling in with ſome of this body, had been induced by them to take a ſeat, and might be preſent on that occaſion. Not heſitating, therefore, he ſeconded the propoſal of going; and offered to be of the party.

Coming to the hall, the philoſophers were ſeated; but a black member ſat with a taper before him, who, it ſeems, was to deliver the oration.

The fact was this; A gentleman of Maryland of the name of Gorum, had ſent to the ſociety, ſome time before, a curioſity found by one of his negroes in the mud of Wye river, on the banks of which his ſeat was. It appeared to be a ſtone, with a cavity ſufficient to receive a man's foot, and was adjudged by the ſociety to be an Indian's petrified moccaſon. The ſingularity of the diſcovery, well intitling the gentleman to a ſeat, he was invited; but ſending his compliments, he gave them to underſtand, that Cuff, (for that was the name of the negro) was more intitled to that honour than he was, being the perſon who had found the curioſity; and as he made it a point to do his ſlaves juſtice in any perquiſite of their own, he could not think of robbing one, on this occaſion of any honour, to which he might be introduced by this diſcovery.

The ſociety approved his honeſty, and fair dealing; and by unanimous ballot, admitted the negro; who, having been a member ſome time, had been appointed, to pronounce the annual oration. Cuff, a good deal diſconcerted in hearing of the taſk impoſed upon him, had applied to his maſter to know what to ſay. Colonel Gorum attending a good deal to literary matters, had heard of an oration delivered before the ſociety, the object of which was to prove that the Africans had been once white, had ſharp noſes, and long hair; but that by living in ſun-burnt climates, the ſkin had changed colour, the hair become frizzled, and in the courſe of generation, the imagination of the mother, preſenting obtuſe objects, had produced an offſpring with flat noſes. He therefore gave Cuff to underſtand, that it would be doing no more than juſtice to his countrymen, for he was a Guinea negro, if he ſhould avail himſelf of this occaſion to prove that men were all once black, and that by living in ſnowy countries, and being bleached by the weather, the ſkin had gradually become white, and the hair moiſt and long, and the imagination preſenting prominent objects to the mothers, or the fathers differing among themſelves, and pulling one another by this part, had given the long and pointed noſe.

Cuff, thus prepared, ſet out; having arrived, and being on this occaſion to harangue, began as follows:

The ORATION.

MASSA ſhentiman; I be caſh crab in de Wye riva: found ting in de mud; tone, big a man's foot: hols like to he; fetch

Maſſa: Maſſa ſay, it be de Indian moccaſon.—O! fat de call it; all tone. He ſay, you be a filaſafa, Cuff: I ſay, O no, Maſſa; you be de filaſafa. Wel; two tree monts afta, Maſſa call me, and ſay, You be a filaſafa, Cuff, fo' ſartan: Getta ready, and go dis city, and make grate peech for ſhentima filaſafa. I ſay, Fat ſay? Maſſa: Maſſa ſay, ſomebody ſay, dat de firſt man was de fite man; but you ſay, dat de firſt man was de black a-man. Vel, I ſet out out: come along: Maſſa gi me paſs. Some ſay, where you go, Cuff? I ſay, dis city, be a filaſafa. O no, Cuff, you be no filaſafa: call me fool, gi me kick i'de backſide; fall down, get up again, and come to dis city.

Now, ſhentima, I ſay, dat de firſt man was de black a man, and de firſt woman de black a woman; an get two tree children; de rain vaſha deſe, an de ſnow pleach, an de coula come brown, yella, coppa coula, and, at de laſt, quite fite; an de hair long; an da fal out vid van anoda; and van caſh by de noſe, an pull; ſo de noſe come lang, ſharp noſe.

Now I go home, Maſſa ſhentima; an tel grate Maſſa, dat make peech, an ibedy body vas da; an den Cuff fin a more tings—cabs, oyſta, cat-fiſh, bones, tones, ibedy ting; ſen to you, ſhentima.

The oration being ended, the Society could do no leſs than appoint a committee to wait on Mr. Cuff, and requeſt a copy of his oration, that it might be publiſhed.

But the Captain, in the mean time, had examined, with great attention, the whole audience; but could not diſcover Teague. Departing, therefore, with the reſt, his thoughts recurred to his firſt idea, viz. that the unfortunate creature had committed ſuicide. Drawing up, therefore, an advertiſement, he ſent it to a daily paper; but, though it appeared next morning, and the day elapſed, there was no word of Teague.

CHAP. II.

THERE is no fact that has proved more ſtubborn than the diverſity of the human ſpecies; eſpecially that great extreme of diverſity in the natives of Africa. How the deſcendants of Adam and Eve, both good looking people, ſhould ever come to be a vile negro, or even a mulatto man or woman, is puzzling.

Some have conjectured, that a black complexion, frizzled hair, a flat noſe, and bandy legs, were the mark ſet on Cain, for the murder of his brother Abel. But, as the deluge drowned the whole world, and only one family was ſaved, the blacks muſt have all periſhed; like the Mammoth, whoſe bones are found on the Ohio, and other places, which was too big for Noah to get into the ark.

Some ſuppoſe, that it was the curſe pronounced upon Canaan, the ſon of Noah, for looking at his father's nakedneſs, They got rid by this means of the difficulty of the flood; but by Moſes' own account, the Canaanites were the deſcendents of Canaan; and we do not hear of them being negroes; which, had it been the caſe, we cannot doubt would have been laid hold of by the Iſraelites, as a circumſtance to juſtify their extirpating, or making ſlaves of them.

Lord Kames, in his Sketches of the Hiſtory of Man, ſolves the difficulty, by ſuppoſing, that, at the building of Babel, there was a confuſion of complexions, as well as languages. But, beſides that it is not to be ſuppoſed, that the hiſtorian would paſs over ſo material a circumſtance, without particularly mentioning it, it is introducing a miracle, which we are not warranted in doing, unleſs it had been expreſsly laid down to have been wrought.

The laſt theory, has been that of accounting for the change, from the climate, and accident of wind and weather; calling in aid, in the mean time, the imagination of the mothers. This does not appear altogether ſatisfactory. At leaſt, there are thoſe who would not be averſe to hear ſome other ſolution of the difficulty. I have thought of one, which I would ſuggeſt with great diffidence; the authors of thoſe before me being great men, and their hypotheſis not lightly overthrown.

I am of opinion that Adam was a tall, ſtraight limbed, red haired man, with a fair complexion, blue eyes, and an aquiline noſe; and that Eve was a negro woman.

For what neceſſity to make them both of the ſame colour, feature, and form, when there is beauty in variety. Do not you ſee in a tulip, one leaf blue, and another white, and ſometimes the ſame leaf white and red?

As God made Adam in his own likeneſs, ſo it is to be ſuppoſed, that Adam begat ſome in his; and theſe were red haired, fair complexioned, blue eyed, proportionably featured boys and girls; while, on the other hand, ſome took after the mother, and became negro men and women. From a mixture of complexion, the offspring, at other times, might be a ſhade darker, in one caſe, than the father; and a ſhade lighter, in another caſe, than the mother; and hence, a diverſifyed progeny, with a variety of features; from the bottle-noſe to the mire-ſnipe; which is that of the people in the weſt of Ireland; and from the auburn of the Corſican hair, to the golden locks of the Caledonian beauty; and from the black eye, to the hazle and the grey.

It may be aſked, How at the flood? when Noah, his wife, his three ſons, and their wives, eight perſons, only were ſaved? It is but giving ſome of the ſons negro wenches for their wives, and you have the matter all right.

CHAP. III.

AS I have ſaid, the day paſſed over, and there was no word of Teague. In the evening, as it was uſual with the gentlemen at the Indian Queen, to go to ſome place for the amuſement of an hour or two; mention being made of a celebrated preacher, a Univerſaliſt, as he was called; that is, one who preaches the doctrine of univerſal ſalvation; it was propoſed to go to hear him, as he was to hold forth that evening. The Captain readily conſented; and it ſtruck him, that, as this was a new fangled doctrine, and the preacher had made a great noiſe; and as it was a doctrine that, conſcious of a good deal of fornication, would naturally pleaſe Teague, it was not impoſſible but the Iriſhman might have become a diſciple of this reformiſt, and be at his conventicle.

Coming in amongſt the crowd, and obtaining ſeats, they ſaw the preacher aſcend the pulpit, and, after the preliminary exerciſe of pſalms and prayer, take a text, and begin his ſermon.

His text was taken from one of thoſe paſſages of ſcripture, which ſpeaks of "the lion lying down with the kid, and the tyger with the lamb;" which have been interpreted of the Millenium; but were applied by him, to that period, when, as the ſea ſhall give up her dead, ſo hell ſhall give up her damned; and the devil himſelf ſhall come to lick ſalt out of the hand of an angel.

Enlarging on this doctrine, and ſupporting it with a variety of proofs from ſcripture, and arguments from reaſon, he ſeemed to have brought the matter to a point; anſwering all objections, and cloſing in with the hearer. At this ſtage, uſing that figure of oratory, which is uſual in the pulpit, of aſking queſtions, and preſſing for an anſwer, but expecting none; he would ſay, Is not this concluſive? Is it not evident? Is there any here can advance an argument againſt it? Will any of you ſpeak—I pauſe for an anſwer?

Mr. M'Donald, in the mean time, (the Scotch gentleman; who happened to be there,) thinking him really ſerious, and that he wanted an anſwer; or taking advantage of the pauſe, and the interrogation, to ſpeak his mind, leaning over the front of a back ſeat, made reply:

Why, ſaid he, I like the doctrine well enough, and ha' na' diſpoſition to o'erthrow it. I dinna muckle care if there ware na' hell ava. If ye could make that out, I wad rather hear it, than o' being ſmoaked twa' or three thouſand years in the devil's nuke, or ſinged wi' his burnt brimſtone, even if we ſhould get out afterwards. Ye need na' put yourſel in a paſſion, or be flee'd that you'll no get proſelytes; for I ſhall warrant you, as many every night as ye can weel ſtow awa i' the conventicle.

The preacher giving thanks to God for the ſucceſs in his miniſtry, in the remarkable converſion of the man who ſpoke, the Scotch gentleman ſaid again; Ye need na ca' it a converſion; for I ha' been o' the ſame opinion a' my life; that it was a ſare thing to bide the kiln of hell, and they wad deſerve muckle thanks wha could eſtabliſh that we ſhould na' ſtay long in it, or that there was na' ſuch place ava.

The preacher commenting upon this, obſerved that ſome were orthodox from their birth, like Jeremiah, who was ſanctified in his mother's womb; but others were hardly brought to the truth, with much teaching and inſtruction. That the preſent was a happy inſtance of one who was in the right way from his very early years.

The Captain in the mean time, had been thinking of the doctrine; and thought it reaſonable to ſuppoſe, that the Almighty might relieve after ſome time, and let the damned devils go. Juſt as with himſelf at preſent in the caſe of Teague; if he had got his hands on the bog-trotter, he could not help being very angry, and would be diſpoſed to puniſh him with great ſeverity; but after ſome time he knew his paſſion would ſubſide, and he would forget his delinquencies.

Teague in this manner running in his head, as the people, after ſome epilogue of prayer and benediction, being diſmiſſed, were retiring, he got up, and raiſing his voice, begged the audience to detain a little.——Good people, ſaid he, if any of you ſhould come acroſs a young man, a ſervant of mine, of the name of Teague O'Regan, I ſhall thank you to ſend me notice to the Indian Queen, where I lodge. And, according to the advertiſement in this day's paper, I will give two dollars reward.

Thinking him deranged in his brain, they proceeded, and took no notice of the proclamation.

CHAP. IV.

Containing Obſervations.

IN the infancy of Chriſtianity it was thought a hard matter to get to heaven; and that when once in hell, there was no geting out. A certain father of the church, of the name of Origen, was the firſt to be more liberal in his ſentiments, and thought, that after a certain period, there would be a jail-delivery of the damned. I do not know that he went ſo far as to let the devils themſelves out upon a furlough; but at the preſent time, we all know very well, that the time will come, when they will be out all together; at leaſt the univerſaliſts tell us this, and prove it.

The doctrine was received in ſome part by the early councils; but in other parts rejected. The matter was compounded by eſtabliſhing a purgatory; for not conſenting to liberate from hell, in order to ſatisfy the advocates of a temporary puniſhment, they fixed up a middle place, where all the advantages of penal purgation could be enjoyed, without the neceſſity of contradicting the eternity of hell torments.

Indeed under the catholic church, the *ſtrait gate*, and *the narrow way*, and the *many called, and few choſen*, was a good deal laid aſide, and the road made pretty plain by indulgencies and abſolutions. But at the reformation, the matter was brought back to its old bed again, and the cry of their being but a *remnant* ſaved, was raiſed in every pulpit. There has been ſome relaxation of late years with almoſt every ſect of Proteſtants; and there is not juſt ſuch a fury of tumbling great crowds into the tolbooth, as there was in the days of John Knox, and the framers of the Weſtminſter confeſſion of faith, and catechiſms. Dr. Bellamy, a New-England divine, ſome years ago, ſtated in his pamphlet, that the damned would be to the ſaved, as the malefactors of a country to honeſt people that came to an untimely end by jail or gibbet. Some now preach boldly, not perhaps a total exemption, from future puniſhment, but a final reſtoration from it; ſo that the matter is now brought nearly to what it was in the days of Origen. I do not know that I would be of opinion with the Scotch gentleman, and wiſh the matter carried farther, eſtabliſhing that there is no hell at all; becauſe if the thing ſhould take a turn, it might go to the other extreme, and be all hell; ſo that none ſhould be ſaved; and inſtead of univerſal ſalvation, we ſhould then have the doctrine of the damnation of the whole, bodily.

CHAP. V.

THE next day, revolving every thing in his mind, it occurred to the Captain, that the Iriſhman might have gone out of town, hearing of an election at a diſtrict, and have been elected to Congreſs. As that body was then ſitting, he thought it could be no great trouble to go to the houſe, and caſt an eye from the gallery, and ſee if the raggamuffin had got there. There was one that had a little of the brogue of Teague upon his tongue, but nothing of his phyſiognomy; others had a good deal of his manner; but there was none that came abſolutely up to the phyſic of his perſon.

However, being here, the Captain tho't it not amiſs to liſten a while to the debates upon the carpet. A certain bill was depending, and made, it ſeems, the order of the day. Mr. Cogan being on the floor, ſpoke:—Sir, ſaid he, addreſſing himſelf to the chair, the bill in contemplation, is, in my opinion, of a dangerous tendency. I will venture to foretel, that, if it goes into a law, the cows will have fewer calves, and the ſheep leſs wool; hens will lay fewer eggs, and cocks forget to crow daylight. The horſes will be worſe ſhod, and ſtumble more; our watches go too ſlow; corns grow upon our toes; young women have the ſtomach ach; old men the gout; and middle aged perſons fainting fits. The larks will fall dead in the field; the frogs croak till they burſt their bags; and the leaves of the trees fall before the autumn. Snow will be found in the heat of harveſt, and dog days in winter. The rivers will revert; and the ſhadows fall to the eaſt in the morning. The moon will be eclipſed; and the equinoxes happen at a wrong ſeaſon of the year. Was it not ſuch a bill as this, that changed the old ſtile; that made the eclipſe in the time of Julius Ceſar; that produced an earthquake at Jamaica, and ſunk Port Royal? All hiſtory, both ancient and modern, is full of the miſchiefs of ſuch a bill. I ſhall, therefore, vote againſt it.

Mr. Bogan was now on the floor, and advocated the good effects of the bill.

Sir, ſaid he, addreſſing himſelf to the

chair, I appear in ſupport of the bill. I ſay, it will have a good effect on the phyſical world eſpecially. The ducks will be fatter, the geeſe heavier, the ſwans whiter, the red-birds ſing better, and partridges come more eaſily into traps. It will kill rats, muzzle calves, and cut colts; and multiply the breed of oyſters, and pickle cod-fiſh. It will moderate the ſun's heat, and the winter's cold; prevent fogs, and cure the ague. It will help the natural brain; brace the nerves, cure ſore eyes, and the cholic, and remove rheumatiſms. Conſult experience, and it will be found, that proviſions of the nature propoſed by this bill, have an aſtoniſhing influence in this reſpect, where they have been tried. I muſt take the liberty to ſay, the gentleman's allegations are totally *unfounded;* and he has *committed* himſelf, in the matter of his hiſtory; the earthquake in Jamaica, not happening in the time of Julius Ceſar; and therefore could have nothing to do with the eclipſe of the ſun. I ſhall, therefore, vote in favour of the bill.

Mr. Cogan roſe to explain; and ſaid, that he did not ſay, that the earthquake at Jamaica, was at the ſame time with the eclipſe

clipſe of the ſun, which happened at the birth of Julius Ceſar.

Mr. Bogan roſe to correct the gentleman: It was not at the birth of Julius Ceſar, but at his death, that the earthquake happened.

Mr. Hogan was on the floor: Said, he thought he could reconcile the gentlemen on that head. It was well known Julius Ceſar lived about the time of the rebellion in Scotland; a little after Nebuchadnezzar, king of the Jews. As to the earthquake, he did not remember what year it happened; and therefore could ſay nothing about it.

At this period, the queſtion being called, it was put, and carried by a majority of 25.

The Captain, ſatisfied with this ſample of Congreſſional debates, retired, and came to his lodging.

CHAP. VI.

IT was about three or four o'clock in the afternoon, that ſome one, who had read the advertiſement reſpecting Teague, came to the Captain, and informed him, that a perſon, anſwering the deſcription, had been lately employed to teach Greek in the Univerſity. Struck with the idea, that the bog-trotter might have paſſed himſelf for a Greek ſcholar, whereas he underſtood only Iriſh, he ſet out to the Univerſity, to make enquiry. Knocking at the door of the principal, he was admitted; and, being ſeated, addreſſed him as follows: Said he, ſir, a pedeſeque of mine, (for talking to the rector of a college, he did not chuſe to uſe the vulgar terms, waiter, or bog-trotter,) a pedeſeque of mine, whom I have found uſeful, ſave that he is ſomewhat troubleſome in pretending to places of appointment for which he is not qualified;

qualified ; a thing, by the bye, too common in this country ; where men, without the aid of academic knowledge, thruſt themſelves into places requiring great learning and ability : (This he ſaid to flatter the man of letters ; as if a man could know but little, that had not been forged or furbiſhed at his ſchool): I ſay, this pedeſeque of mine, has abſconded for ſome days ; and I have been able to collect no account of him until laſt evening, that a perſon, having read an advertiſement of mine in the gazette, came to me, and informed, that one, anſwering the deſcription I had given, both as to appearance and accompliſhments, had been lately employed, as profeſſor of the Greek language, in this Univerſity. Now, though I well know this Pady, as I may call him, to underſtand no Greek ; yet, as he ſpeaks Iriſh, and has much aſſurance, and little honeſty in matters where his ambition is concerned, I did not know, but he might have impoſed himſelf upon you, for a Greek ſcholar, and obtained a profeſſorſhip.

The principal made anſwer, that it was true that a perſon from Ireland had been lately employed in that capacity ; and that ſhould he be diſcovered to be an inpoſtor, it would be uſing the univerſity very ill. The Captain thought ſo too; and taking it for granted that it was Teague, expreſſed his ſurpriſe that they had not examined him, before he was admitted; or at leaſt had ſuch proof by letters as would have had aſcertained his being qualified. The principal obſerved, that as to examination they had no one at hand to examine, as there were none of the truſtees or profeſſors of other branches in the univerſity underſtood Greek; as for himſelf he did not, having not ſtudied it in early life, and for a ſeries of years, having giving himſelf to politics and mathematics; ſo that unleſs they could ſend out for a Roman Catholic prieſt, or a Scotch clergyman, there was none to examine. The improbability of any perſon paſſing himſelf, above all things, for a maſter of the Greek language on the ſcore of underſtanding Iriſh, was ſuch, that it never came into their heads to ſuſpect it, ſo as to demand letters.

Had you known ſaid the Captain, this bog-trotter of mine, (here he forgot the word pedeſeque) as well as I do, you would not be ſurpriſed at his attempting any thing; and that he ſhould be now in your academy giving Greek lectures, underſtanding nothing but the vernacular tongue of his own country. Here he gave an account of his ſetting up for Congreſs, &c. as explained in the preceding part of this narrative.

However, wiſhing to ſee the raggamuffin that he might unkennel him, he was accompanied by the principal to the chamber of the pſeudo profeſſor, conſidering as he went along, in what manner he ſhould accoſt him; whether he ſhould break out upon him with a direct invective, or with ironical words; ſuch as, Mr. Profeſſor, you muſt be a very learned man, not only to underſtand Iriſh, but Greek: but perhaps the Greek and Iriſh language are much the ſame. It muſt be ſo; for I know that a few days ago, you did not underſtand a word of this, and to acquire a dead language in ſuch a ſhort time would be impoſſible, unleſs the living tongue was a good deal a-kin to it. But I had never underſtood that Iriſh had any more affinity to the language of Athens and Sparta, than the Erſe, or the German, or the Welch; however, we muſt live and learn, as the ſaying is; you have ſhewn us what we never knew before.

Conning a ſpeech of this ſort in his own mind, with a view to divert the principal, and amuſe himſelf with Teague, he entered the chamber of the profeſſor; who ſat in an elbow chair with Thucidydes before him.

What was the ſurpriſe of the Captain to find that it was not Teague.

In fact, it was a perſon not wholly unlike him, eſpecially in a thinge of the brogue which he betrayed in his diſcourſe; for though the profeſſor was really a man of education, having been early ſent to St. Omer's, where he had ſtudied, being intended for a prieſt, and underſtood not only the Greek, and Latin, but ſpoke French; yet in the pronunciation of the Engliſh tongue, he had that prolongation of the ſound of a word, and articulation of the vowel O, which conſtitutes what is vulgarly called the brogue, as being the pronunciation of the native Iriſh; who being a depreſſed people, are moſt of them poor, and wear a kind of mean ſhoe, which they call a brogue.

After an apology to the profeſſor for miſtaking him for a certain Teague O'Regan,

gan, whom he had in his employment, at the requeſt of the profeſſor, the principal and the Captain took ſeats.

The profeſſor ſaid, His name was not O'Regan, being O'Dougherty; but he knew the O'Regans very well in Ireland. There was a Pady O'Regan in the ſame claſs with him at St. Omer's, when he read Craike. That he was a good ſcholar, and underſtood Craike very well; and he would be glad if he was over in this country to tach Craike here; it appeared to be a very ſcarce language; but he had become a praſte, and was now a miſſionary to Paraguay, in Sout-America.

The Captain punning on his pronunciation of the word Greek; and willing to amuſe himſelf a little with the profeſſor, could not help obſerving, that he was under a miſtake, as to the ſcarceneſs of the Craike language in theſe States. That there were whole tribes who ſpoke the Craike language; there was that of the heron, and the raven, and ſeveral other fowls. A German profeſſor, who was preſent, apprehending the Captain to be under a miſtake, and willing to correct him, obſerved—It is, ſaid he, the Creek language, that the profeſſor means. As to the that, ſaid the Captain, it is alſo ſpoken plentifully in America. There is a whole nation of Indians, on the borders of South Carolina and Georgia, that ſpeak the Creek language; men, women, and children.

The profeſſor knowing more of the claſſics than of the geography of theſe United States, and of the heathen gods more than of the aborigines of this country, expreſſed aſtoniſhment. If what you tell me be a trut, ſaid he, it is a crate diſcovery: perhaps deſe may have de fragments o' de books o' de philoſophers and poets that are loſt, and de profeſſors cannot come acraſs in deir own countries; but I have tought dat de Craike language was ſpoke only in de Morea, and a little in Ruſſia, and Conſtantinople.

The Captain aſſured him, the principal favouring the miſtake, by a grave face, and bowing as the Captain ſpoke, that it was abſolutely the vernacular language of theſe people.

Why den, ſaid the other, do dey not get profeſſors from amongſt deſe, to tache Craike in deir Colleges?

Becauſe, ſaid the Captain, we have been heretofore on hoſtile terms with theſe Indians; and it is but of late that we have made a peace. But now, it is to be preſumed, we ſhall have it in our power to procure from them able teachers.

The profeſſor was alarmed at this; as ſuppoſing it would ſupercede the neceſſity of his ſervices; or, at leaſt, much reduce the price of his tuition. He could have wiſhed he had not come to this quarter of the world; and was almoſt ready, in his own mind, to bind up what he had, and go back to Clogher.

So ended their viſit to the Univerſity, and the Captain withdrew.

CHAP. VII.

Containing an ANECDOTE.

IT may be thought a prepoſterous idea, that it could, for a moment, be ſuppoſed poſſible, that the pedeſeque could have had the aſſurance to paſs himſelf for a Grecian. But I had it from the Marquis de la Luzerne, that a friend of his, who was in ſome public capacity at Moſcow; and was entertained by a principal inhabitant of the city, was aſked by him, to viſit an academy, where the French language was taught; and at which his ſon, a young lad, then was. What was the ſurpriſe of the gentleman, to find a Pady from Cork, who underſtood not a ſingle word of French, or Latin, teaching an unknown gibberiſh, which moſt probably was Iriſh?

CHAP. VIII.

OUR Chevalier was now at his wits end; not being able to conceive of any other place of amuſement, in which Teague might be found; when all at once it came into his head, (led to it, perhaps, from the reference, in his late converſation, to the Indian tribes,) that probably he might have fallen in with the Indian treaty-man, and have been prevailed upon to perſonate a chief. It appeared to him therefore adviſeable to go directly to the ſecretary at war, to know if any party of Indians had been lately there to negociate a treaty.

Being introduced, and after ſome ceremony, accoſting the ſecretary, he gave him to underſtand why it was that he had the honour to wait upon him, viz. that he had a ſervant of the name of Teague O'Regan, an Iriſhman, who had been abſent ſome days, and that from a circumſtance which happened in the way to the city, he had reaſon to ſuſpect, he might have been picked up by a certain Indian treaty-man, to ſupply the place of a Welch blackſmith, who had died, and had paſſed for a chief of the Kickapoos.

The ſecretary was a good deal chagrined, believing the Captain to be ſome wag that had come to make this enquiry by way of burleſque on the Indian treaties; and with ſome irritation of mind, gave him to underſtand, that there had been no Indian treaty-man, or Kickapoo chief there; that no treaty had been held with the Indians for above a month paſt, ſince the king of the Togamogans had drawn goods; but treaty or no treaty, it ill became him in the appearance of a gentleman, to throw a burleſque upon government, by inſinuating that his Iriſhman could be impoſed upon them for a chief.

I mean no burleſque, ſaid the Captain, a little irritated in his turn; I have had too much trouble to keep him from the Indian treaty-man that was coming here, to be diſpoſed to jeſt with ſo ſerious an affair. The hair-breadth eſcape of going to Congreſs, or being licenced as a preacher, or being choſen as a member of the philoſophical ſociety, was nothing to this, as it was ſo difficult to guard againſt it, the Indian recruiters imitating ſavages, not only in their dreſs and painting, but in the dexterity to way-lay and ſurpriſe.

I wiſh youto know, ſir, ſaid the ſecretary, that I comprehend your burleſque very well. But though you and others may miſrepreſent our policy in the Indian treaties, it is baſe irony and ridicule to inſinuate that the Indians we treat with, are not chiefs.

Chiefs, or no chiefs, ſaid the Capain, I am not ſaying, nor care; but only wiſh to know if you have been inſtituting any treaty with my Teague, who has been abſent ſome days.

I will be much obliged to you to withdraw from my office, ſaid the ſecretary.

I ſhall withdraw, ſaid the Captain; and not with that reſpect for your underſtanding and politeneſs, which I could have wiſhed to entertain. I have addreſſed you with civility; and I was entitled to a civil anſwer; but I ſee the "inſolence of office," is well enumerated, by the poet, amongſt the evils that make us ſick of life. Your humble ſervant Monſieur Secretary; I ſhall trouble you no further.

CHAP. IX.

RETURNING to the Indian Queen, a play bill, for the evening, had announced the performance of the tragedy of Macbeth, and a farce called the Poor Soldier. A party of the gentlemen, from the public houſe, had taken a box; and the Captain agreed to go with them to the play. Having delivered their tickets, and being admitted to the box, it ſtruck the Captain to caſt his eye upon the pit and galleries, and obſerve if he could any way deſcry the phyſiognomy of Teague. As before, when with the ſame view he ſurveyed the members of Congreſs, he could diſcover ſeveral that a good deal reſembled him; but yet not the identical perſon. The curtain being now drawn the play began. Nothing material occured during the performance of the tragedy, ſave that when the witches came in, there was one in her cap and broomſtick whoſe features a good deal reſembled the Iriſhman's, and who, had ſhe not been an old woman and a witch, might have paſſed for Teague. The Captain was ſtruck with the reſemblance of feature, and long frame of the bog-trotter, covered with a ſhort gown and petticoat; and borrowing a glaſs from one that ſat in the box with him, endeavoured to reconnoitre more perfectly, and could have ſworn that it was the mother, or ſiſter of Teague, that had juſt came from Ireland, and joined the company.

The tragedy being ended, the farce began to be acted, and who ſhould come forward in the character of Darby, but the long ſought for Teague. The fact was, he had before appeared in the tragedy, in the character of an over-grown red-headed witch. It was more natural for him to appear in the character of Darby his own countryman; for he ſpake with the brogue naturally, and not by imitation. The managers had had him all the while of his abſence from the Captain, under tuition, teaching him his part, which was not difficult to do; the manner and pronunciation being already his own.

It was this had induced the managers to take him up, as a ſubſtitute; the perſon who actually played the part of Darby, being, at this time, out of the way. As the natural ſqual of a pig is ſuperior to an imitation of it; ſo it was allowed by the audiance, that Teague exceeded the pſeudo Iriſhman that uſually performed this part. All were pleaſed but the Captain, whoſe ſenſe of propriety could ſcarcely reſtrain him from throwing his cane at the bog-trotter. Thought he with himſelf, what avails it that I prevented him from taking a ſeat in a legiſlative body, or from preaching, or being a philoſopher; if after all, he has relinquiſhed my ſervice, and turned player; a thing, no doubt, fitter for him, than the being a ſenator, or clergyman, or philoſopher; becauſe he can appear in ſome low character in the farce or comedy, and come off tolerably enough. For though amongſt the dramatis perſonæ of learned bodies, there are Tony Lumpkins, and Darby M'Faddins in abundance, yet there ought to be none; and Teague had better be on the ſtage than in ſuch capacities, ſince he muſt be ſome where. But to leave me without notice, after all my civilities to him, is ungrateful, and deſerves all that I can ſay bad concerning him. I ſhall give myſelf no farther trouble on this head; but let him take his courſe. I muſt endeavour to find another ſervant who can ſupply his place.

BOOK VI.

CHAP. I.

THE foregoing had been the reflections of the Captain during the exhibition of the farce. But the play being ended, and having come home, the next day he began to put his reſolution in practice; and to think how he could ſupply himſelf with another ſervant. It ſtruck him to purchaſe a negro; and mentioning this to the company, at breakfaſt, at the Indian Queen, one of the people called Quakers, who was preſent, and overheard the converſation, made an apology for the liberty he took in making ſome objections. Friend, ſaid he, thee appears to be a diſcreet man, from thy behaviour, and converſation; and if thee will not be offended, I would aſk if thee canſt reconcile it with thy principles, to keep a ſlave. As to that, ſaid the Captain, I have thought upon the ſubject, and do not ſee any great harm in the matter. If we look to inanimate nature, we ſhall find, that the great law is Force. The Carteſians call it preſſure and ſuction: The Newtonians call it attraction and gravitation. The ſun, the largeſt body in the univerſe, endeavours to draw all towards it; while the leſſer globes ſtruggle to fly off at a tangent. The denſe air takes place of the rare; and the heavier particles of water cauſe the lighter to recede. The tall oak overſhades the under wood. There is a predominancy, and ſubordination in all things. In the animal creation, the weaker is always ſubject to the ſtrong; who even devour them, when the fleſh ſuits their appetite: and the very teeth and jaw-bone of carnivorous animals, ſhew the intention of nature, that they ſhould make a prey of living creatures. Do you blame yourſelves, when you ſubjugate elephants, or horſes, or oxen of the plough, to your uſe? What right have you to invade the liberty of a playful young colt, more than of an African inhabitant? Or have you not as good a right to take up a negro, and put him to your work, as you have to cut a calf, and manufacture him for the draft?

In this caſe, there is a difference, ſaid the Quaker; a negro is a human creature, and poſſeſſes all the natural rights of man.

That may be, ſaid the Captain. But what are the natural rights of men? Are they not finally reſolvable, as in the inanimate world, into power on the one hand, and weakneſs on the other.

Who is it that abſtains from dominion, when he has it in his power to aſſert it? Power is the great law of nature; and nothing but the pacts or conventions of ſociety can contravene it. I ſhould think myſelf juſtifiable in making any man a ſlave to anſwer my purpoſes, provided I treated him well while he was ſuch. This I take to be the only condition which the law of reaſon annexes to the enjoyment of ſuch property. I may be warranted in taking, and managing an animal of the horſe kind; but it is my indiſputable duty not to abuſe him by cauſing him to ſuffer famine, or endure too much toil. The ſame with any other animal that I enſlave; there is a tacit condition annexed to the grant which the law of nature gives, viz. That the ſervice be exacted with moderation; and proper nouriſhment be provided. I admit alſo, that humanity would dictate that a ſlave ought to be conſulted as much as is conſiſtent with my convenience. For inſtance; if I had the Grand Turk in my power, as he has been accuſtomed to a ſoft and effeminate way of living, it would be hard to put him all at once to maul rails, or clearing out meadow ground, or the like; or if it ſhould fall in my way to have Catherine of Ruſſia in that capacity, as ſhe is a women of an elevated mind, it would be inhumane to put her to the loweſt drudgery, ſuch as ſcrubing out rooms, and carrying water from the pump; but rather indulge her if I could afford it, with a more eaſy employment, eſpecially as ſhe is an old woman, of knitting ſtockings and carding wool. There is no man would be more diſpoſed to treat a ſlave with tenderneſs than myſelf; but to deny me of my right altogether of making one, or of trafficking for one when made, is carrying the matter too far.

So much for the right of enſlaving. But if we put it on the principle of what will conduce to the aggregate happineſs of mankind, we ſhall find it to be, that there ſhould be maſter and ſervant; or in other words, owner and ſlave. The economy of nature illuſtrates this, in the ſubſerviency of one thing to another: But, independent of any illuſtration, it muſt be known on reflection, and is felt in experience, that all are not competent to all things; and in the caſe of temporary ſervants, much time is taken up in contracting with them for their remanence; and it is a conſiderable time before they get into the habit of our ſervice; and having it in their power to retire from us, when inclination may direct, there is an inſecurity in the attachment. But as the ſlave has the maſter always to provide for him; ſo maſter has the ſlave always to ſubſerve him: and thus, by a conjoint intereſt, the felicity of both is promoted, and the ſum of human happineſs increaſed. Hence it is, that moſt nations have made uſe of ſlaves. The patriarch Abraham, had threeſcore and ten ſervants born in his houſe. What were theſe but ſlaves? The Jews, his deſcendants, had bond-men, and bond-women: Were not theſe ſlaves? The Roman ſlaves were more in number than the citizens; and amongſt the Greeks, the moſt virtuous of them, viz. the Spartans, kept in their ſervice the moſt depreſſed of all of ſlaves, the Helotes; who, when we conſider the black broth, the food, and ſevere life of the maſters, muſt have lived on poor fare, and in a laborious ſervice indeed.

But it may be ſaid, that example of wrong never conſtitutes right. Grant it; but if you examine the capacities, and even inclinations of men, will you not find, that ſome are qualified only to be ſlaves. They have not underſtanding to act for themſelves. Nor do all love freedom, even when they have it. Do not many ſurrender it; and prefer kiſſing a great man's backſide, to being independent? It is not always, even from the views of advantage, that men are ſycophants; but from an abſtract pleaſure in being drawn into the vortex of others. There is a pleaſure in ſlavery, more than unenſlaved men know. Why is it, that, even after the convulſion of a revolution in a government, in favour of liberty, there is a natural tendency to ſlavery; and it finally terminates in this point. The fact is, a ſtate of liberty is an unnatural ſtate. Like a bone out of place, the mind, in an individual, or political capacity, ſeeks the condition of a maſter or ſervant; avoiding, as the particular propenſity may be, the one or the other. There cannot be a greater proof that this is founded in nature, than the common moral obſervation, that the greateſt tyrants, that is, the worſt maſters, make the moſt abject ſlaves: And, *vice verſa*, that the moſt ſubſervient of mankind, when you give them power, make the worſt uſe of it: All this becauſe, in theſe caſes, the perſons are miſplaced, and not in their proper ſtations. Julius Ceſar made a humane generous maſter; but he would have made a very intriguing, troubleſome valet de chambre. It would have been impoſſible to have got any good of him. On the other hand, Tiberius would have made an excellent hoſtler, and taken a beating, with as much reſignation, as a houſe beagle, who is uſed to it. So that it evidently is the proviſion of nature, that there are materials of ſlavery; and the fault of thoſe, whom ſhe intends for maſters, if they do not make ſlaves. But as it is difficult to determine, *a priori*, who are intended for ſlavery or freedom, ſo as to make a judicious diſtribution, things muſt take their courſe; and the rule be, catch, catch can; and every man have a ſervant when he can get one. It is in vain to be ſqueamiſh, and ſtick at colour.

It is true, I would rather have a white perſon, if ſuch could be got; as I prefer white to black; eſpecially in the ſummer ſeaſon, as being a more light and airy colour.

Thy reaſoning, ſaid the Quaker, is more rhetorical than logical; and thy analogies of nature, and hiſtorical proofs, cannot ſo far oppreſs the light within, as to make me think, that it is given to thee, or me, to make ſlaves of our ſpecies.

As to that, ſaid the Captain, I am not clear that a negro is of our ſpecies. You may claim kindred with him, if you pleaſe; but I ſhall not.

I ſhall not diſpute that with thee, ſaid the Quaker: for I perceive thee does not give credit to what the book ſays of the firſt man, and his deſcendants: But will thee not grant me, that the African, though not of the ſame ſtock, is, at leaſt a man; that is of the human genus, though the ſpecies of the white and the black may not be the ſame; if ſo, haſt thou more right to enſlave him, than he thee?

Grant it, ſaid the Captain; for my reaſoning tends to that, and reſolves the right into the power.

If ſo, ſaid the Quaker, thee may be the ſlave in thy turn.

Doubtleſs, ſaid the Captain; and it is not of ſo much conſequence who is ſlave, as that there be one. It is better that the foot be foot, and the head be head; but if there is a converſion, nevertheleſs, let there be head and foot. It is neceſſary that there be domination and ſubjection, in order to produce a compound improvement and advantage.

You could ſee by the Quaker's countenance, that he thought the reaſoning ſophiſtical; but as he did not know very well what he could ſay more, he was ſilent.

CHAP. II.

Containing Remarks.

IT is thought by ſome, the Captain was not ſerious in thus advocating the cauſe of ſlavery. Be that as it may, he omitted ſome ſerious arguments, that naturally preſent themſelves on that ſide on which he reaſoned: For inſtance, it ſtrikes me at firſt bluſh, that there can be no moral wrong in catching a young African, and bringing him away from his own happineſs to purſue ours. For if there were, is it to be ſuppoſed, that humane and juſt perſons, would promote and ſupport the evil, by purchaſing ſuch negro, or retaining him, and his offspring, when purchaſed. For, on the principle that the receiver is the thief, or, to ſpeak more ſtrictly, a thief, the purchaſer of the African takes the guilt along with the poſſeſſion; and, in the language of the law, every act of retainer is a new treſpaſs. For the evil of the original act, if there be evil in it, cannot be rendered pure by the filtration of purchaſe, and retaining. So that the holder of the negro, in the tenth tranſmiſſion, is an aider, or abettor, of the original act of taking; if I may uſe the word aider, or abettor, in a caſe of treſpaſs; where, by the definition of the law, all who any ways concur in the act, and further it, are *principals.* The holder of a negro muſt, therefore, look back to that act which firſt made him, or an anceſtor, a ſlave; and if he cannot juſtify this, he cannot juſtify the retaining him in ſervitude:—What a conſequence muſt this be! There is no man that pretends to humanity, much leſs to religion, would be ſafe in being the poſſeſſor of a ſlave. The only way therefore to get rid of the difficulty is to juſtify, *ab origine,* traffic in all ſuch property.

That it is juſtifiable I have no doubt. Is there any religious denomination, except the fanatical people called Quakers, that have made it a term of communion not to hold a ſlave. In admitting to church privileges, I have never heard of the queſtion aſked, Have you any negroes, and do you keep ſlaves? If it was a matter of conſcience, would not conſcientious perſons themſelves make it.

The aſſemblies or ſynods of the Preſbyterian church, or conventions of the Epiſcopal, in America, have ſaid nothing on this ſubject. Is an omiſſion of this kind reconcilable with the idea, that it is a natural evil, or a moral wrong.

In the phrenzy of the day, ſome weak minded powers, in Europe, begin to conſider what is called the African trade as a moral wrong, and to provide for a *gradual* abolition of it. If they will aboliſh it, I approve of its being done gradually; becauſe, numbers being embarked in this trade, it muſt ruin them all at once, to deſiſt from it. On this principle, I have always thought it a defect in the criminal codes of moſt nations, not giving licence to the perpetrators of offences, to proceed, for a limited time, in larcenies, burglaries, &c. until they get their hands out of uſe to theſe purſuits, and in uſe to others. For it muſt be greatly inconvenient to thieves and cut-throats, who have engaged in this way of life, and ſpent time, and expended money, and run great riſks in acquiring ſkill in their employment, to be obliged all at once to withdraw their hands, and lay aſide picking locks, and apply themſelves to induſtry in other ways, for a livelihood.

The law of Pennſylvania on this principle, has provided for the *gradual abolition* of the ſlavery of negroes. For thoſe who have got them could not do without them, no more than a robber could do without the money that he takes, being preſſed by ſome great neceſſity to make uſe of that expedient to recruit his purſe. All thoſe therefore who have been originally taken from the coaſt of Africa, and deprived of liberty, or deſcended from ſuch, and inheriting ſlavery, when recorded agreeably to the act in queſtion, continue ſlaves, and for life, and their offspring to a certain period. But were we to entramel the caſe with *political* or *moral* doubts reſpecting the original right of caption, and ſubjugation, the difficulty would exiſt of reconciling it with *natural right to hold a ſlave for a moment, even whether the law ſanctioned it or not;* in which caſe we ſhould find it neceſſary to go as far as the fanatics in religion, and ſet our ſlaves *free altogether.*

It is from not duly attending to this circumſtance, that abſtract reaſoners talk of abolition; a doctrine which, however abſurd,

ſurd, is becoming the whim of the day; and the phrenſy ſeems to gain ſuch ground, that I would not wonder if they would next aſſert that it is unlawful to uſe the ſervitude of horſes, or other beaſts of burden, as having a natural right, to live in the fields, and be as free as mankind. The beſt way to avoid extremes, is to check the principle; I hold the right of abſolute ſubjugation, of whites, blacks, and browns of all nations, againſt gradual abolition, or any abolition whatſoever. This being the only conſiſtent principle, ſhort of an abſolute emancipation, made inſtantly; for in no *mean* is there reaſon, or a reſt for conſcience.

That it is of importance to ſettle the conſciences of ſober minded perſons in Pennſylvania, clergymen, and members of the Preſbyterian church eſpecially, who have negroes, muſt be well known from that tenderneſs of conſcience, for which ſuch are remarkable. Some, indeed, carry their ideas of the extent of duties ſo far, as not to omit grace to meat, or the formal worſhip of prayer, reading chapters, and ſinging pſalms, on the ſet occaſions, on any conſideration whatſoever; what is more, will not ſhave a beard, on the Sabbath day, for a cow. Now, ſhould they, by any means, come once to think of the wickedneſs of enſlaving men, there would be no getting them to keep a negro. For thoſe of this denomination; and, indeed, moſt, or all others of the Chriſtian, hold, that the Africans, though of a ſable race, is of their own ſpecies; being deſcended from Adam. This being the caſe, a ſlight matter, the bare directing their attention to the ſubject, would alarm pious people, and lead them to the favourite maxim of the goſpel—“ Do to others, as you would have others to do to you.”

As oppoſed to the enfranchiſement of negroes, generally, and in Pennſylvania in particular, I have been under apprehenſions, that ſome of our young lawyers in the courts, might plead the conſtitution of the ſtate, by which it is eſtabliſhed that “ all *men* are born equally free and independent.” Now admitting that a negro is a man, how ſhall any maſter retain him as a ſlave? On a habeus corpus, he muſt be ſet at liberty. At leaſt I cannot conceive how the judge could remand him to his drudgery. The conſtitution is the law paramount, and framed by a convention of the people, recognizing the original right of freedom in a negro, allowing him to be a man; and caries us above the act of the legiſlature for the gradual abolition, &c. which by implication ſeems to ſuppoſe that negroes may be ſlaves:——

An implication inconſiſtent with the power exerciſed by the law. For if negroes were ſlaves, and ſo the *property* of thoſe who claimed them, could the legiſlature affect that property, without indemnification to the maſters?

I ſhall ſay no more on this head, leſt I ſhould furniſh hints to pettifoggers, who may make an ill uſe of their information.

* * *

CHAP. III.

JUST at this moment a waiter coming in, told him there was a perſon without, that is, in the bar room, who wiſhed to ſpeak with him. Going out, who ſhould ſtrike his optics, but Teague.

The fact was, being elated with the ſucceſs of his performance on the ſtage, attributing that to art which was nature itſelf, he had counted more upon his accompliſhments than he ought to have done, and had made advances to the miſtreſs of the manager, who was alſo an actreſs, and not greatly coveting an amour with the bog-trotter, made a merit of the circumſtance, to induce an opinion of fidelity, and informed the manager of the preſumption of the Iriſhman. The manager in the moſt unbecoming manner, without either citation, examination, trial, conviction, or judgment, but laying aſide all forms of law, had inſtituted an original proceſs of himſelf, and laying hold of a horſe-whip, had applied this implement to the back and ſhoulders of Teague, and as the Iriſhman made an effort of reſiſtance at the firſt onſet, the manager had been under the neceſſity, by turning the but end of the whip, to knock him down, which he did by a ſtroke above the left eye-brow, which not only bereft him of ſenſes for the preſent, but a diſcolouration of the eye for ſome days, and a ſcar probably his whole life after.

It was this incident had induced him to leave the theatre, and brought him back to the Captain, whom he now accoſted in the following manner: Dear maſter, for the love of ſhalvation, forgive a poor ſharvant that has been killed this marning with a great cudgel, juſt for nothing at all, but not plaſing a damned whore, that wanted me to ſtale the manager's cloathing, and go off wid her. This is all that a poor ſharvant gets by being haneſt; but by ſhant Patrick, and the holy craſs, it is what I deſerve for leaving the ſarvice of a good maſter, as your anour, and taking up with bog-tratters, and ſtage players, that would ſooner take a cup of wine than the holy ſacrament, and get drunk every night in de wake, and go to de devil head foremoſt; but if your honour, dear maſter, will forgive the paſt, and my running away, and laving you, I will come back again, and ſarve you to the day of judgment, or any langer time that your honour plaſes, and clane your boots and ſpurs, and rub down the bay harſe; the poor old crature, how aften I have tought of him when I was in my rambles and he was a ſlape, laſte they ſhould chate him of his oats, and give him nather hay nor ſtraw to ate; for I always liked to take care of a good harſe, and a good maſter; and aften tought of your honour, when I was among the bog-tratters of the ſtage, and gave you a good name, and was always talking of you and forgot my part, and put the managers in a paſſion, who fell upon me, and bate me like a dog.

The Captain ſaw the inconſiſtency in the relation; one while alleging the tale-bearing of the miſtreſs, as the occaſion of it; again, a deficiency in the recital of his part; but expecting no truth from the Iriſhman, cared very little how it came to paſs. The principal thing that occupied his thoughts, was whether to receive the bog-trotter, or diſmiſs him. He reflected with himſelf on the trouble he had had with him, on his various pretenſions to advancement; his uneaſineſs of mind, and fatigue of body, for ſeveral days paſt, in examining ſtews, methodiſtical conventicles, rumaging philoſophical ſocieties, attending elections, and liſtening to the debates of Congreſs, to ſee if he could any where obſerve his phyſiognomy, or diſtinguiſh his brogue. He could not think of ſubjecting himſelf to ſuch uncertainty in the attendance of any ſervant, with ſuch prepoſterous ideas, as being a legiſlator, philoſopher, &c. Again, he conſidered, that probably this laſt chaſtiſement he had received, might have a good effect, in curing him of the freaks of his ambition; and a mind broken and reduced by diſappointment, is in a mellow ſtate, and more capable of receiving the ſeeds of good advice, than a mind full of vanity or pride, that has never yet received blows. Deliberating on theſe grounds, his humanity prevailed, and he determined to receive the raggamuffin into favour.

This being ſettled, and learning from the Iriſhman in what manner he had been inveigled, and drawn away by the manager, to go upon the ſtage; and that it was only becauſe Teague had made advances to a woman that was a whore already, that the manager had made ſuch an attack upon his perſon, he wiſhed to puniſh him, if it ſhould appear to be within the province of the law to do it. Accordingly, inquiring what principal lawyer there was in that city, was informed of a certain counſellor Grab. Taking Teague with him, he ſet out to conſult this gentleman. Counſellor Grab was in his office, amongſt large ſhelves of books, or ſhelves of large books; not, as the Latins ſay, *Co-opertus, aut obrutus, ſed comitatus libris*; that is, In the midſt of his books. He had on a pair of ſpectacles, not ſo much on account of age, as to make the client believe that he laboured under a premature want of ſight, from much reading; or, becauſe a pair of lenſes, magnifying the organs of viſion, gives the appearance of a larger eye, which has a good effect on the perſon conſulting, impreſſing the idea of a broader view of things that are before it.

Entering, the Captain addreſſed himſelf to the counſellor, and gave him the outlines of the injury done to Teague; The counſellor, in the mean time, ſuſpending his reading in a large book, which he had before him, printed in Saxon letter, and raiſing his head, until the glaſſes of his ſpectacles were brought to bear upon the phyſiognomy of the Captain.

The Captain having finiſhed his account, referred him to Teague, the ſubject of the battery, for a a more particular detail of the circumſtances. Teague was glad of the opportunity of ſpeaking before a learned lawyer, and was beginning to give a relation of the whole affair; but the Captain ſtopped him, bidding him wait until the lawyer ſhould himſelf requeſt him to begin. The lawyer was ſilent: after having reconnoitered with his glaſſes, one while the Captain, another while Teague, he dropped his optics, and began to read again. The Captain, thinking he had not been ſufficiently underſtood, recommenced the narration, and gave an account of what he himſelf had ſuffered from the inveigling and detaining his ſervant, and the viſible injury which the ſervant himſelf had ſuſtained. The lawyer was ſtill ſilent; and, though he had eyed him while ſpeaking, as a Tuſcan aſtronomer would the moon, yet he applyed himſelf again to the reading the black letter, that was before him.

The Captain thought it ſtrange treatment; and was, for ſome time, at a loſs to know what to think of the matter. But recollecting, opportunely, that the circumſtance of a fee had been omitted, he took out his purſe, and threw down two dollars. The lawyer ſeemed a little moved, but caſt his eye again upon the black letter. Finding the two dollars not ſufficient, the Captain threw down two more. The counſellor raiſed his head from the book, and you might diſcern ſome dilitation of the muſcles of the face, as beſpeaking an approaching opening of the voice; but ſtill there was ſilence; and might have been to this hour, had not the Captain recollected, at this moment, what he had all along forgot, that half a joe was the fee of a lawyer. Doubling, therefore, the four dollars that were already down, the lawyer came to his voice, the organs of his ſpeech were looſed, and taking the glaſſes from his eyes, he gave his counſel as follows:

Said he, You have a double remedy in this caſe; againſt the manager who inveigled, and againſt the ſervant himſelf: Againſt the ſervant, on the act of Aſſembly, if indented; at common law, on the contract to ſerve. For even a ſervant at will, and not engaged for any ſpecial time, is not at liberty to deſert the ſervice of his maſter, without reaſonable notice firſt given. So that you may have your remedy againſt the ſervant, in the firſt inſtance, by bringing the matter before the court of quarter ſeſſions; and having time put upon him, as the phraſe is, for this dereliction of your ſervice; or, an action on the contract, expreſs or implied, as the caſe may be, wherein he ſhall repair, in damages, the loſs ſuſtained.

The bog-trotter was alarmed at the idea of an action againſt him; and looking wiſtfully at his maſter, exclaimed; Dear maſter, will you trow de law upon me, dat am as innocent as a ſhild unborn; and would go to death and damnation for you. Dear maſter, I ſuffered enough by de cudgel of dat player, for all de running away I have done; and, God love your ſhoul, keep de law in its own place, and not let it come acraſs a poor ſharvant, that has nathing but as he works and trats about; but let deſe grate big books of his honour de lawyer, ſpake to de manager, for his deceiving a poor ſharvant, and putting it in his head to run away, and lave a good maſter; and his beating him with a grate cudgel into the bargain.

I have no deſire, ſaid the Captain, to purſue the bog-trotter; as he has made acknowledgments for his fault; but would want the utmoſt rigour of the law to be put in force againſt the player.

You have alſo in this caſe a double remedy, ſaid the counſellor; by proſecution on the part of the ſervant, and on your part. Nay, the ſervant himſelf has a double remedy; for he may proſecute by indictment, or bring his action of aſſault and battery; or both. I would recommend the action only; becauſe, where no indictment is proſecuted, and the civil action only brought, exemplary damages may be given, as well as reparatory. For in the civil action, it will affect the minds of a jury, that the party has already ſuffered all that is in the nature of puniſhment by a criminal proceeding; and nothing remains with them, but to give reparatory damages. On the part of the maſter, two kinds of action may be brought; either an action of treſpaſs, *vi et armis*, laying a *per quod ſervitium amiſit*; or ſimply an action on the caſe, for the conſequential damage of inveigling the ſervant.

As to the number of remedies ſaid the Captain, or the kind of them, I care very little how many there are, or what they are; I want only a good remedy; give me a good ſwingeing one againſt the raſcal, and I care very little what it is called.

I ſhall then, ſaid the counſellor, adviſe ſimply an action on the caſe; and count generally on the inveigling, and detaining, and rendering unfit for ſervice while in his power. In this mode, the whole circumſtances of the injury may be brought together, and ſummed up into one point of view; and enhancing the quantum of damages, can expatiate on the value of your ſervant, and the ſpecial occaſion you had for his ſervice, at this particular juncture; for I make no doubt he is a valuable ſervant; and that it has been an almoſt irreparable injury to you, to have been defrauded of his ſervice at this time.

As to his value, ſaid the Captain, there can be no doubt, not only as a ſervant, but in other reſpects. I have been offered, or at leaſt I ſuppoſe I could have got, an hundred pounds for him, to be a member of Congreſs, or to preach, or to go to the Philoſophical Society, or to be an Indian treaty-man; but have refuſed every propoſal made him, or me, for theſe purpoſes; and now to have him kidnapped, and taken off, without fee or reward, and employed as an actor, and beat, and rendered uſeleſs, at leaſt for ſome time, into the bargain, is too much for any man to put up with. If there is law in the land, let it be put in force; and this man made an example.

The counſellor had no need of ſpectacles, to give himſelf the appearance of a glaring and broad look, on this occaſion; for the words of the Captain made him ſtare ſufficiently, without the aid of a magnifying medium, to enlarge his optics. He began to take him for a madman; at leaſt, in ſome degree, deranged in his brain; to talk of his ſervant being in requeſt for a member of Congreſs, and the like.

Yes, continued the Captain, he not only inveigled away a ſervant, that was thought fit to be a member of Congreſs, and a preacher, and an Indian treaty-maker, and a philoſopher, and what not; but has kept me, theſe three days, trotting after him, and trying to find him, at election places, and in Congreſs boarding-houſes, and the hall where they have their debates, and churches, and pulpits, and chambers of philoſophical ſocieties, and profeſſorſhips, and where not; to ſee if I could find him; while this manager had him, in the mean time, at rehearſals, teaching him the art of mimickry, for the ſtage.

The counſellor, in the mean time, had reflected with himſelf, that, whether madman, or no madman, the Captain had money, and might be a good client, let his cauſe be what it would; and ſo compoſing the muſcles of his face, ſeemed to agree with him; and obſerve, that doubtleſs the quality and capacity of the ſervant would be taken into view, in eſtimating the damages: That, if it appeared he was not only fit ſtuff for a ſervant; but to be advanced to ſuch eminent offices as theſe, not only the inveigling the embryo legiſlator, preacher, and philoſopher; but the aſſaulting and beating him, and, by that means, diſabling him from immediate ſervice, muſt be viewed in the light of an atrocious injury, and inſure a verdict accordingly.

Very well, ſaid the Captain; and I ſhall wiſh to have the matter determined as ſpeedily as poſſible, as I may be but a few days in town; and, beſides, as the marks are yet apparent on the face, and, I ſuppoſe, back, of the bog-trotter, it will appear to the judges, and jury, without the trouble of witneſſes, what damage he has ſuſtained.

The proceſs of law, ſaid the counſellor, is tedious, but certain; you cannot expect a trial, in this caſe, until the 3d or 4th term; that is, nine months, or a year.

How ſo, ſaid the Captain? Becauſe, ſaid the counſellor, it is now two months, or upwards, before the court to which the writ will be returnable. Even if a declaration is then filed, the defendant may imparl until the ſucceeding term, which is three months; when if there is no demurer general or ſpecial, a rule to plead will be taken, which may not be put in until the ſucceeding term of three months again: At this term, if there is no replication, rejoinder, ſurrejoinder, rebutter, or ſurrebutter, to draw up and file, while the defendant may crave a term, iſſue will be joined, and at the next term trial. But even after a verdict, there may be the delay of a term, on a motion for a new trial depending; ſo that in the law there is delay; but this delay is the price of juſtice.

It is a price, ſaid the Captain, that I will not give for it. If you will bring it about in a ſhort time to have this fellow flogged, even with half the ſtripes he has given my ſervant, I ſhall not think the half joe thrown away; but to be a year or half a year about the buſineſs, is putting the matter ſo far off, that it may as well be omitted altogether. If you could only get him ſentenced to take a kick or two from my foot, or Teague's, before we leave the city, I ſhould be ſatisfied.

The *lex talionis*, ſaid the counſellor, makes no part of our law. You can puniſh only in eſtate, not in perſon, for a ſimple aſſault and battery, as this is. Do you not hang a man for murder, ſaid the Captain; and why not puniſh perſonally for an aſſault and battery? Becauſe it is our law, ſaid the counſellor; and, in a civil action, the object is damages.

A civil action, and damages, are ſtrange phraſes, ſaid the Captain; how can civility and damages, be reconciled.

Theſe are technical terms, ſaid the counſellor, which perſons, not of the profeſſion, are at loſs to underſtand; but have, in themſelves, a diſtinct and ſenſible meaning.

Let the terms mean what they will, ſaid the Captain, it all comes to this at laſt—There is no getting at the manager, under a year, or two year's race for it; before which time, Teague will have forgot the abuſe he has received, and I my trouble in running after a ſtrayed Iriſhman, through this city; and, therefore, it may be as well to give the matter up, and ſit down with the loſs.

That as you pleaſe, ſaid the counſellor; and putting on his ſpectacles, caſt his eye again upon the black letter.

The Captain, without bidding him kiſs his backſide, beckoned to Teague to follow him, and withdrew from the chamber.

Having retired; Teague, ſaid the Captain, this thing of law has been well ſaid to be a bottomleſs pit. The way to it is like that to the ſhades;

——Facilis deſcenſus averni;
Sed referre gradus, hic labor, hoc opus eſt.

This pettifogger ſeemed to have a thouſand remedies at his command, and yet none that would ſerve us; as the redreſs, if any, is to be poſtponed to ſuch a diſtant day. I have heard a great deal of theſe cattle, and I believe they are beſt off that have leaſt to do with them. They have ſo much jargon of technical terms, that the devil himſelf cannot underſtand them. Their whole object is to get money; and, provided they can pick the pocket of half a joe, they care little about the perſon that conſults them. The firſt loſs is the beſt; you had better put up with the currying you have got, than have my pocket picked, on pretence of redreſs a year or two hence, which may, perhaps, prove a century.

Teague was contented to put up with the drubbing, and have no more ſaid about it.

CHAP. IV.

THE Captain had conſoled himſelf with the idea that Teague was now cured of his folly, and would no more be diſpoſed to entertain notions of ambition, and unreaſonable projects. He was diſappointed in his hope; for that very evening, the Iriſhman waſhing down the recollection of his woes with ſome exhilerating drink, and though not intoxicated, but enlivened only, he came to the Captain: Said he, Dear maſter, what would your anour think, if a poor ſharvant ſhould turn lawyer; and get a half joe when a cuſtomer comes to conſult him in the morning? would it not be better than currying a horſe, and tratting about like a big dog; with no ſenſe to live like a man of fartune, and have a big houſe over his head, and books about him, and take half joes from paple that come to him about their quarrels and batings, through de town, and ſending dem aff as wiſe as if dey never had come to him, and de great ſpectacles, to look like a blind man, dat was blind before he was born, and could ſee more than two or three other paple, for all dat; and was a canjurer, and a wizzard, and could take money for nating. Would it not be better, maſter, than tratting like a fool, and diſputing wid paple, and having nating to lay up; but be as poor as a church mouſe, or a rat, all the days of our life, and paple laugh after us when we are gone.

The Captain was thrown into a reverie of thought, by the ſpeech of the bog-trotter; reflecting, that his preſumption and folly was incurable; for, notwithſtanding all that had been ſaid to him, or ſuffered by him, his natural propenſity remained the ſame; according to the maxim—*Naturam expellas bufurca, uſque recurret;* You may toſs out nature with a pitchfork, ſhe will ſtill come back upon you. Not ſo much from any further view of reclaiming him, as from indignation, and reſentment, againſt his preſumption, the Captain projected, in his mind, a farther means of chaſtiſing him. He had heard of a work-houſe, in this city, into which refractory ſervants are committed, and put to hard labour; ſuch as pounding hemp, grinding plaiſter of Paris, and picking old ropes into oakum. He reſolved to have the raggamuffin put into this a while. Counterfeiting, therefore, an approbation of his project of becoming lawyer, doubtleſs, ſaid he, the profeſſion of the law is a profitable buſineſs, where money is very eaſily got, by the bare breath of the mouth. Nevertheleſs, it requires time and ſtudy to qualify for this profeſſion. Nay, the introduction to the ſtudy, by being put under an eminent lawyer, in full practice, is itſelf very expenſive. An hundred piſtoles is ſometimes the fee. This I could not very well afford; but I have an acquaintance in this town, who, I am perſuaded, would be willing to oblige me, and will take leſs. I will call upon him early to-morrow, and ſettle the contract.

Accordingly the next day, calling on the keeper of the work-houſe, he gave him an account of his refractory ſervant, and with a gratuity of a couple of guineas, obtained his conſent, to take the bog-trotter under his direction, and give him a few leſſons in picking oakum, and grinding plaiſter of Paris, and pounding hemp, not withholding, in the mean time, a ſeaſonable application of the cowſkin, in the intervals of ſtudy of theſe ſeveral branches of the law. For the idea was to be impoſed upon Teague, that this was an office, or as it were an inn of court, or chamber of the Inner Temple; and that the ſeveral flagellations, and grindings, and poundings, were ſo many leſſons, and lectures, to qualify him for the practice of the law.

It happened, fortunately, that the keeper of the work-houſe was well qualified for the taſk; for, in early years, he had been put an apprentice to an attorney, and had ſome opportunity of attending courts, and hearing the names of books to which the advocates referred in their pleadings; but having a turn for extravagance, and a diſſolute manner of life, he had come to poverty, and, through various ſcenes, to jail. There, by addreſs, he had gained the good will of the jailor's daughter, whom he married; and, by the intereſt of his new father-in-law, having obtained his liberation, he was, from acting as deputy jailor, in a ſeries of time, at length promoted to be the keeper of this work-houſe. Indeed, from his employment, being acquainted with the priſoners, and finding himſelf ſometimes intereſted in their fate, and being led to attend their trials, he had, even in his laſt capacity, been a good deal about courts, and heard law phraſes and books mentioned.

Accordingly, when Teague was introduced, which was that very afternoon, he had, at his command, the names of the abridgers, and reporters, and commentators of the law, and the technical terms in the commencement and proceſs of a ſuit; ſo that, when the key was turned, and, after having ſtript him of the linen doublet that was upon him, he began to give him the firſt application of the cowſkin, he told him this was reading Wood's Inſtitutes; and when, after this, he was ſentenced to an hour or two's hard labour, at grinding plaiſter of Paris, this was called Coke upon Littleton; and when the employment was varied, pounding hemp, or picking oakum, it was called Hawkin's Pleas of the crown, or Foſter, or 4th Blackſtone, &c. When the poor bogtrotter, reduced to a ſkeleton, living on bread and water, complained of the hard uſage, and offered himſelf a ſervant for life, to curry horſes and bruſh boots, to any Chriſtian creature that would take him out of that place; he was told, that, as he had begun the ſtudy of the law, he muſt go through with it; that that was but the commencement of the ſuit; that in a year's time he would learn to file a declaration; in another, to put in a plea; in a third, to join iſſue; and in a fourth, to conduct a trial; that unleſs a bill of exceptions had been filed, or there was a motion, in arreſt of judgment, or a writ of error brought, he might be admitted the fifth, and begin to practice the ſixth year: At all events, provided he would ſubmit himſelf, with due application, to faſting, and cowſkinning, and grinding plaiſter of Paris, pounding hemp, and picking oakum, he might be a lawyer the ſeventh year, and wear ſpectacles, like counſellor Grab, and take half a joe when he thought proper.

I know not by what ſimile to repreſent the howl of the Iriſhman, at this proſpect of the duration of his woes. It was like that of a wolf at the bottom of a well, or a dog that had loſt his maſter, or a cow her comrade, or ſome forlorn wanderer that has miſſed the way, and given up all hopes of being extricated from the wilderneſs. At the various applications of the cowſkin, he had jumped, and curſed, and ſwore, and prayed, and beſeeched, and promiſed a thouſand ſervices, of currying horſes, and bruſhing boots, and trotting where-ever he was ordered, provided they would ſet him at liberty. When employed at the hard labour, before mentioned, he had groaned, and curſed the law, the counſellor, and the half joe. Ah, thought he, if my dear maſter, the Captain, knew how hard a ting it was to ſtudy law, and to faſt widout ating or drinking, and be bate wid a cow-ſkin, he would not have given the hundred piſtoles, nor the half of it, to have had me kicked and cuffed in dis manner: I would give body and ſhoul into the bargain, if I could ſee him once more at that iron gate there, to ſpake to him, and beſache him to take me out of this purgatory. He was a good maſter; and when I was a fool, and wanted to be a member of Congreſs, and prache, and be a phaloſophar, he told me, Teague, you are a fool; and what they would do wid me there; how they would bate me, and ate me, and take de ſkin aff my back, and make a cow or a ſhape od me; and now I am worſe than a cow or a ſhape, or a horſe in de tame; for I am cut, and curried, black and blue; till my fleſh is raw, and a cholic in my belly, wid faſting; and all to ſtoody dis law. The devil take counſellor Grab, and de half joe.

C H A P. V.

THE Captain having been led to think ſo much of law, of late, was ſtruck with the idea of viſiting courts of juſtice, and hearing ſome of thoſe caſes argued, which come before them. Underſtanding that a court was then ſitting, he reſolved to take the opportunity of the interval of Teague's purgation, in the work-houſe, to amuſe himſelf with the pleading of the advocates. Accordingly, repairing to the court-houſe, he took his place amongſt the crowd, and liſtened to what was going forward.

What came before the court was a motion in arreſt of judgment. A Jonathan Mun had been indicted, and found guilty of "feloniouſly taking and carrying away water out of the well of Andrew Mab." It was moved in arreſt of judgment, that larceny could not be committed of water in a well, it being real property; for it was a diſtinction of the common law, that larceny could not be committed of things real, or ſavouring of the realty, Black. 232. 2 Ray. 470. Hawkins, &c. So that taking away the ſoil was merely a *treſpaſs*; and taking away the water could be no more.

It was anſwered; that water being *fluitans, et mobilis*, could not be conſidered as real property; that an ejectment would not lie for water, but for ſo many acres of land covered with water, Yelv. 143. 1 Burr. 142. Becauſe it was impoſſible to give execution of a thing which is always tranſient and running, Run. 36. quotes Cro. Jas. 150. Lev. 114. Sid. 151. Thence it is that in a grant of the ſoil it is neceſſary, as we ſee from old forms, to add the right of ways, woods, and water-courſes, Lilly. Con. 132. and 179. Bridg. Con. 321. That whatever might be ſaid of water in its natural bed on the ſoil, as water in a running ſtream; yet a well being dug by the labour of hands, the water thus acquired, muſt be counted as perſonal, not real property. Barbcray, Titius, and Locke. That at a well, the water being drawn up by the bucket, and thus by one act ſeparated from the freehold,

hold, and by another taken from the bucket, it becomes a ſubject of larceny; as in the law of corn, trees, or graſs growing. For if theſe be ſevered at one time, and at another time taken away, it is larceny. Hawk. Pl. Cr. 93.

It was replied, that an ejectment would lie of water in a well; for here the water is fixed in a certain place, within the bounds and compaſs of the well; and is conſidered as part of the ſoil. Run. 37. That, *ex vi termini*, in the indictment, "out of the well," it muſt be conſidered as water *ex*, out of, or from the well; that is, water ſevered by the very act of taking; for otherwiſe it would have been expreſſed, by "water out of the bucket" of Andrew Mab; not out of the well; and ſo the taking could not be larceny, but treſpaſs; as in the caſe of a tree that is cut down at one time, and taken away at another; or apples growing on a tree, or ſhaken down and gathered from the ſoil; the firſt being a treſpaſs, the ſecond larceny.

Curia adviſari vult.

The Captain whiſpering to lawyer Grab, enquired what difference it made in the puniſhment, whether it was larceny or treſpaſs? He was anſwered, that in the one caſe it was hanging by the common law, and in the other to pay the value of the property. A very material difference indeed, ſaid the Captain, to depend on ſo nice a diſtinction.

BOOK VI.

CHAP. I.

THE Captain had now leiſure to reflect on the predicament in which he left Teague; and thinking he might have had what was ſufficient to cure him of his folly, or at leaſt reſtrain it, thought of making a viſit to the houſe of employment, or ſending to liberate the valet.

This thought running in his head, he naturally ſuggeſted it to a gentleman with whom he was, at this time, in converſation, on indifferent ſubjects; the gentleman lodging at the ſame inn, or public houſe, and ſeeming to be a perſon of conſiderable ſhrewdneſs and diſcernment, not only of the affairs of men in general, but of the ſpecial ſpirit and character of theſe times.

Said the gentleman; The folly of your man has certainly been very great, to ſuppoſe, that he could be qualified to ſuſtain the profeſſion of an advocate, and to practiſe law: For, though in this, as in moſt other profeſſions, "the race is not always to the ſwift, nor the battle to the ſtrong;" *but the people that ſheweth favour*; that is, take up an opinion of abilities, where there are none; yet your ſervant, having ſo little, even of the ſemblance of qualification, it would be counting too much on the circumſtance, to promiſe great ſucceſs in his caſe. His proſpect of advancement would be much more certain in the political career. You ſeem, by your account, to have diſcouraged him in taking a ſeat in the legiſlature; and would not wiſh now to contradict yourſelf: yet why not indulge him in taking a place in the executive of ſome government. As far as I ſee, with that ambition which is natural to him, you will find him but of little uſe, as a waiter; and you may as well let him do ſomething for himſelf, as not. If appointed in the department of finance, he can uſe clerks; and, in a very ſhort time, he may learn to write his name, ſo as to give his ſignature to any paper; and this, with the help of clerks to do the accountant buſineſs, would be ſufficient: At leaſt, there have been thoſe in theſe departments, who have been approved, and yet could do little more. Should he even become a governor; furniſhed with a ſecretary, he can be at no loſs to compoſe his meſſages, or other communications, to individuals, or public bodies.

But what I would propoſe, and will ſuit him beſt, will be to go into the general government; and, under this, the diplomatic line will be eligible. He might be appointed conſul to the port of Cork or Dublin; or the Barbary States; or other places: Or he might go as ambaſſador to the grand Mogul; or envoy extraordinary to the king of England; or other princes or potentates in Europe.

If you ſhould think of favouring him in this career, it will be neceſſary for him to appear at the levee of the preſident, that he may be introduced with a certain gradual etiquette of advancement.

What! ſaid the Captain; introduce a ragged bog-trotter to the preſident of the United States!

Not ragged, ſaid the gentleman; you can have a pair of breeches made for him;

and put ſhoes upon his feet: a ſword will be neceſſary; and ſome other articles of equipment. And when you bring this into view with his making his fortune, you will not conſider it as advancing much for a perſon whom you wiſh to ſerve.

The Captain began to think there was weight in the obſervations of this gentleman; and that it might be proper to let the bog-trotter have a chance of doing what he could: Accordingly, he wrote a note to the keeper of the houſe of employment, to liberate him for the preſent.

The ſtate of politics at this time, and the proſpect of Teague's advancement, we ſhall leave to the Third Volume of this work.

POSTSCRIPT.

IT is well for men in office, that my pen has taken this turn; and that I employ myſelf in writing harmleſs nonſenſe, rather than ſtrictures on their conduct. In the caſe of the famous Gordon, who, with Trenchard, was an author of what were ſtiled Cato's Letters, it is well known that the ſhrewd miniſter of that day, Walpole, dreading the effects of theſe writings, wiſely laid a plan to free his adminiſtration from them; by affecting to admire the ſtile; and ſaying, that it were a pity ſo noble a genius were not employed in giving a ſample of good language, where there would be no occaſion to invent, but merely to clothe ideas. For this reaſon, he would conſider it as a great happineſs, could he be induced to tranſlate ſome work of merit; and give it in the beautiful garb of his expreſſion. By this addreſs, and the addition of a penſion, the author was induced to undertake the tranſlation of Tacitus.

Now, what government, with great art, got Gordon to do, I have done of my own accord; that is, to amuſe myſelf in abſtract compoſition; regarding words only, and letting men of place alone. Nevertheleſs, as the ſale of theſe is not certain; and if I ſhould find it an expenſe, rather than a profit, to proceed in the work, I may quit it, and fall foul of the public meaſures, thoſe who diſcharge the public truſt, at the preſent time, may not be altogether ſafe. It were, therefore, wiſe policy in ſuch, to aſſiſt the ſale as much as poſſible; and it might not be amiſs, in the firſt inſtance, to buy up, each of them, a number of copies. I do not know that I have any thing to ſay of the preſident of the United

States; or that I would ſay it, if I had; nevertheleſs, it might not be amiſs for him, on the principle of preſervation, and, agreeably to that univerſal prudence he has ever ſhewn, to take a few; perhaps 50 might ſuffice. The ſecretary of the treaſury, and the ſecretary at war, might take, between them, about 500. As to the ſecretary of ſtate, he is ſuch a ſkin-dried philoſopher, that an author would make as little out of him, as a fly would out of a weather-beaten bone; and ſo, it is of little conſequence to him, whether he buys one at all; for I believe I ſhall not trouble my head about him. As to the Congreſs that have ſat ſince the adoption of the federal conſtitution, they need not put themſelves to the expence, individually or collectively, of purchaſing one pamphlet; as I am determined not to be bought off by them; but in a work which I ſhall by and by publiſh, will canvaſs, freely, the reſpective demerit of their votes. I have not yet written any of this work; but I have it all in my mind; and if I had a ready amanuenſis, to take it down, could give a volume in a ſhort time.

The whole gradation of officers and place-men, under government, are a good deal in my power. Not that I would deſcend to attack *them*; but I might affect the ſyſtem by which they are ſupported. A pretty liberal purchaſe, therefore, on their part, might be money not ill laid out.

The men that are upon the government of Pennſylvania, would find their account, in making it worth my while to let my fingers run in this way, a while longer. *Peream ne ſcribam*; I muſt write; and if I ſhould break out upon them, I know not where I might end.

The END *of the* SECOND VOLUME.

MODERN CHIVALRY.

VOL. III.

Modern Chivalry:

CONTAINING THE

ADVENTURES

OF

Captain John Farrago,

AND

TEAGUE O'REGAN,

HIS SERVANT.

VOLUME III.

BY H. H. BRACKENRIDGE.

QUICQUID AGUNT HOMINES, NOSTRI, FARRAGO LIBELLI. Juvenal.

PITTSBURGH:

Printed and Sold by JOHN SCULL.

M.DCC.XIII.

1793

[Entered according to Act of Congreſs.]

INTRODUCTION.

PROCEEDING with my object; the giving an example of a perfect ſtile in writing, I come now to the third volume of the work. I well know, that it will not all at once, and by all perſons, be thought to be the model of a perfect ſtile, for it is only the perfectly inſtructed, and delicately diſcerning that can diſcover its beauties: and perhaps none will be more apt to paſs them by than the learned of the academies, and the moſt verſed in grammar rules of writing, for there is a greeneſs in the judgment of the ſchool critics with reſpect to what is ſimple and natural in compoſition.

To illuſtrate this by anology. Let a dancing maſter paſs his judgment on the movements of the beſt bred man in life; and not finding in his poſition and attitudes, an evident conformity to the leſſons of the ſalatory art, he will conclude that he has not been taught to move with propriety. He does not know that it is this very circumſtance that conſtitutes the excellence of the movements of the eaſy and perfectly genteel man; to wit, that when you obſerve him, it will never once come into your mind that he thinks of his attitudes or poſitions in the leaſt; but that every movement is juſt as it happens, and without any intention on his part. Ars eſt celare artem. To wit; It is the ſecret of good taſte and perfection in behavior to conceal that you ever think of it at all. So it is the moſt perfect proof of a good ſtile, that when you read the compoſition, you think of nothing but the ſenſe; and are never ſtruck with the idea that it is any otherwiſe expreſſed than every body would expreſs it.

That ſtile, is not good, where it appears that you have not dared to uſe a word without thinking a long time whether you ought to uſe it; that, in the diſpoſition of words, you have carefully ſtudied which ought to go firſt and which laſt; and, that your ſentence has a cadence which could not come by chance; but is the effect of deſign and art.

I acknowledge that no man will ever write a good ſtile that has not well ſtudied, and exerciſed himſelf in writing, ſelecting with a moſt perfect delicacy, in all caſes; the proper term; but he muſt go beyond this, and be able to deceive the world, and never let it come into their heads that he hath ſpent a thought on the ſubject. But it is not one in five hundred that is born with that ſenſibility of nerve as to be able to attain with the help of great inſtruction and practice, a perfect judgment in the uſe of words. It is for this reaſon that I am ambitious of the praiſe of writing well ſo far as reſpects language. For it requires no uncommon ſtructure of nerves, or organization of the brain to produce good ſenſe; the maſs of mankind is equal to this.

Language, as it is the peculiar gift, ſo it is the higheſt glory of our ſpecies; and the philologiſt is to be conſidered as cultivating the moſt uſeful and ornamental of all arts. Purſuing therefore ſolely the uſe of words, I do not deſcend profeſſedly to think of ſenſe; nevertheleſs, if at any time there ſhould be found ideas that have ſome conſiſtency and meaning, they may deſerve attention, as much as if it was the primary object of my work to expreſs them; for it is not their fault if I ſet little ſtore by them, and think more of the dreſs that I put upon them than I do of themſelves.

I am happy to find that in the review of this publication, given in Young's magazine, my ideas of the merit of the ſtile, is recognized, and fully juſtified. And as my work may be well ſuppoſed, to have a much a much more extenſive circulation, and to live longer than that miſcellaneous performance, I have thought it not amiſs, for the honor of the critics to extract ſome part of the obſervations which have been made by them, and which are as follows:

"The author of the work before us, is H. H. Brackenridge, well known in the literary world for his treatiſe on the œconomy of Rats, a ſatirical compoſition, in which under the veil of allegory, he deſignates the meaſures of the federal government; as alſo for his hiſtory of Weazles, in which the ſame ſtrokes are given to thoſe at the helm of our affairs, in a different fable, and narration. In the preſent work which he entitles Modern Chivalry, he diſowns the idea of any moral or ſentiment whatſoever, and propoſes ſtile only as the object of the compoſition. And to this object, in our opinion, he ſcrupulouſly adheres; for though on ſome occaſions, there would ſeem to be a ſemblance of idea, yet this we muſt attribute to the imagination of the reader, juſt as in looking upon a plaiſtered wall, attentively for a long time, you will conceive the inequality of the ſurface, or accidental ſcratchings, to be the ſhape of birds and beaſts, or the letters of the alphabet. Yet as reaſon in this in this caſe will correct the fancy, and bring to mind that there is really no character or image there, there being none intended; ſo on a peruſal of the work in queſtion, looking a long time for ſenſe, you may at laſt conceive that you obſerve ſome glimmerings of it, yet when you recollect that you have it from the author himſelf that he means none, you will be ſenſible that it is nothing more than the accidental combination of words which has given this picture to the mind.

Stile, then, which is his object, muſt alſo be ours, in our view of the publication. For, to give a ſimile; if a manufacturer of cloth, or a taylor that forms it into veſtments, ſhould come forward, andproduce each his work, to be conſidered merely as to the manufacture, or making up, without regard to the materials of the woof and warp in the one caſe, or the wearing in the other, it would be abſurd to enquire of theſe when nothing was propoſed to you reſpecting them, by the artiſts themſelves.

Confining ourſelves therefore to the ſtile of this performance, we obſerve, that it has what is the firſt characteriſtic of excellence; viz. Simplicity. This conſiſts in the choice of the plaineſt and moſt familiar words, and in the arrangement of the words in their natural order. There is a great difference between a vulgar term, or phraſe, and that which is common, and comes firſt upon the tongue, in eaſy and familiar converſation. It is the miſtake of this diſtinction which leads ſome writers to avoid the phraſe that any one would uſe, and ſeek out what is uncommon. Hence there appears a variation in the words they put upon paper, from thoſe which they themſelves would uſe in converſation. And why this? Ought not language to be preciſely the ſame whether ſpoken or written.

Perſpicuity is the natural reſult of ſimplicity, and needs not to be laid down as a different characteriſtic. For can there be obſcurity in that compoſition where the moſt familiar word is uſed, and that word put in its proper place. This brings to mind the definition of ſtile by Swift; "proper words in proper places." There can be nothing more eaſy than the compoſition of our author, His writing ſavours of the ſkill of an artificer who after many years exercitation in his art, acquires a power of accompliſhing his work by a habit of the fingers, independent of any application of the mind. So that while in the ſtile of others there is an appearance of exertion, here there is what a ſuperficial obſerver would call careleſſneſs, but which the ſound critic will diſcover to be the reſult of a perfect maſtery of all that relates to language.

It is pretty generally believed that our ſtile has been conſtantly degenerating from the time of queen Anne, in whoſe reign flouriſhed thoſe immortal penmen, Swift, Addiſon, Arbuthnot, Tillotſon, Bolinbroke. &c. If the ſtile of Mr. Brackenridge is examined, and compared with thoſe models, it will be found to be in the ſame pure, ſimple attic taſte. We ſhall therefore not heſitate to recommend it as a reſtorer of all that is correct and beautiful in writing." So far the reviewers.

I have ſaid that I was happy to find that theſe have had the good taſte to find out what I myſelf had thought of the compoſition. But as I wiſh at all times to let the reader, into a knowledge of my real ſentiments, I will confeſs that theſe are merely words of courſe with me, and that I was not happy to find my work praiſed in any reſpect; becauſe I wiſhed to have a quarrel with the critics; and this not becauſe I love war, abſtractedly conſidered; but becauſe in this caſe I ſhould have had an opportunity of ſhewing my polemic talents. Nay, expecting an attack, I had prepared a number of good thoughts in my mind, to be uſed in my conteſt with them. What is more I had actually written a copy of verſes in the Hudibraſtic rhyme and manner, for their uſe, in which I conſidered them as Muſkitoes; or flies of ſome kind, that were troubleſome to men; and though the occaſion fails, yet there can be no impropriety in giving to the public thoſe ſtrokes of ſatire which lay dormant in my mind. As theſe would apply more particularly to an attack upon me; yet the eſſay being in general terms, it may appear without a particular circumſtance to call it forth; merely as a ſpecimen of what I could do had there been occaſion for it. And the inſertion will be excuſeable, when it is conſidered how painful it is to be fruſtrated in what we propoſe as our pleaſure. I have known a good man wiſh to have bad news true, merely becauſe he had related them: and we may conceive a ſaint vexed at not finding a man dead, when he had digeſted a funeral ſermon in his mind, and was ready to bury him. On this principle, therefore, and in ſpite of the critics, I will have my verſes publiſhed: they are as follows:

THE critic firſt poſſeſs'd the earth,
And by his rules gave authors birth.
You may be anciĕnt : critic, hark !
Were you with Noah in the ark?
In what compartment were you ſeen ?
'Mongſt creatures clean or the unclean ?
The critic, ſir's, the natural father
Of every ſniſling, ſnuffling author ;
And when you nod or ſnore or ſleep,
We ſlily on poſteriors creep,
And rouſe you to a bright exertion,
Of all your faculties; you whoreſon.
How can there be idea of beauties,
Unleſs the critic genius ſhew't-us?
The angle of the ſight obtuſe,
Can ſee no more than doth a gooſe,
Whilſt we with microſcopic eye,
Examine as you would a fly,
See through the crevices of fancy,
As far as human eyeſight can ſee,
Tell where there is or is not Grammar ;
What phraſeology wants hammer—
Or file to make the verſe run ſmoother,
Where ſound is harſh, or term uncouther.
I grant you ſee defects and errors,
Of thoſe in genius your ſuperiors :
The ſkin however ſmoothly curried,
To a flea's eye is deep and furrowed.
His optics may perceive a wart,
That grows upon the unſeen part,
But for the beauty of the frame,
It is above the ken of them—
Thus critics tell that bard divine
Has a rough word in ſuch a line,
Or that the ſacred poem ſcarce
Can bear the trot of ſuch a verſe,
That feeble author in ſuch ſentence
Has not the vis, the ſpirit intenſe,
That Pegaſus was lame when he rode,

Over this or that dull period:
They tell, but never felt the force,
Of genius in his rapid courſe.
  What? did not Quintilian fully,
Develope all the praiſe of Tully?
And 'mongſt the Greeks, the great Longinus,
Who may be juſtly ſtil'd his highneſs,
With critic judgment join the fire,
Of Heaven itſelf? who can go higher?
From your vile accuſation whoſe's ſafe?
Not even the elder ſcaliger Joſeph,
Who had a mind as big's a mountain,
Could all defects and beauties contain,
And ſhew'd that Homer was inferior,
And Virgil hit perfection nearer.
Have you the aſſurance ſir to ſpeak,
Againſt the Roman worth and Greek?
  So much we hear I believe that no man's,
Tongue is ſtill of Greeks and Romans;
For if diſpute ſhould riſe paſt curing,
Which way 'tis beſt to make our urine,
And each ſhould argue ſtiffly his way,
All muſt give up, the Greeks piſs'd this way.
  But there in modern times is Bently,
Who ſung of Richard Blackmore daint'ly.
  I grant it, critic, there's a thouſand;
The liſt beginning has nor knows end.
They ſwarm in millions from the flood—
The Hebrew critics firſt drew blood;
And this is what is meant by Babel
Where all were critics that were able.
The Rabbin and the Talmudiſt,
Fought hand to hand and fiſt to fiſt,
About the pentateuch of Moſes;
Their tales, the wildeſt ſtuff, God knows is.
  If there has been ſome Grecian critic,
Above the offspring of a ſeed-tic;
Yet where is one in modern days
Who can deſerve that ſhare of praiſe?

For metamorphos'd down to vermin,
Who can the various ſhapes determine.
And ſmall and great are prone to miſchief,
And every clan and ſect has his chief.
They ſwarm like Caledonian cluſter,
When the Mac Neils and Camrons muſter;
Or as when houſe wife ſpreads her ſugar,
With water mix'd, each inſect bugar,
Relinquiſhes pots, tubs and pails,
And for the booty ſpreads his ſails.
Thus all the race of critics gather,
Around the footſteps of an author,
Bite through his overalls and ſtocking,
And biting ſhins, you know's no joking.
Who now a days ſits down to write
Uninterrupted by a bite?
Unleſs he takes good care and puts on,
A pair of leggins or has boots on.
They ſay of Reynard who loves geeſe,
That when oppreſs'd with ſwarm of fleas
He takes in's mouth a lock of wool,
And gradually retires to pool;
The fleas by ſecret inſtinct led,
Fly from the tail and trunk to head,
With ſpeed each mother's ſon of them goes
To ſeek the promontory of noſe,
And when no more remains abaft,
Fox ſhakes his head and leaves the raft.
Who could find out by book or ſermon,
An equal way t' allude the vermin,
Would merit a rich premium more,
Than vers'd in philoſophic lore,
The member who diſſects a glow-worm,
To ſee if 'tis a beaſt and no worm,
I wiſh ſome virtuoſo wou'd,
Who natural hiſtory underſtood,
Diſſect a critic, ſhew his jaw teeth,
Whether they are quite ſmooth or ſaw-teeth,
Reſembling butterfly or aſp,

Or ſharp and pointed like a waſp ;
And by the grinders edge determine,
Corn-eating or carnivrous vermin.
I'd give, myſelf, a golden medal,
To know if't has a brown or red tail,
And whether when it moves it goes on
An hundred feet or half a dozen ;
But many glaſſes muſt be ground out,
Before theſe myſteries can be found out.
I leave it to ſome great Linæus,
Who may by this be fam'd as he was.

The reviewers in Young's Magazine, may ſee from hence how well it was for them, though unfortunate for me, that they have dealt in approbation ſolely. The prettieſt part of the hiſtory of any author, is his war with the critics ; and as that prince's reign, ſeems unintereſting where we are not amuſed with ſieges and battles, ſo the life of an author is dull and monotonous where we hear of no litigations with a Bavius, or Mævius, a Dennis, or a Colly Cibber.

It is true I have heard one obſervation made, viz. that though my ſtile is excellent of the kind ; yet it is but of one kind, and as Swift ſaid of himſelf that he could never riſe to the ſtile of an oration or a ſermon, ſo it would ſeem to be the caſe with me, that I am competent only to that humble ſpecies of diction which ſuits the diſſertation, but riſes not to the ſwell of lofty oratory. It is true this is the ſtile I have uſed in the memoirs of the Captain; becauſe it is the ſtile which ſuits ſimple narrative. Nevertheleſs, it is not with me as it was with Swift; and in this reſpect, I am his ſuperior; for I can riſe to the ſwell of the higheſt pipe of diction. And to evince this, I will here produce an oration delivered by me about two years ago, when I officiated in the capacity of Chaplain to the light infantry company of Pittſburgh. I produce it only as a ſample of ſtile; for as to other merit I will not anſwer for it; and if the learned ſhould not think it, in point of ſentiment, worthy of my fame, let it be my apology that the company at whoſe call I was, and military diſcipline being ſtrict, I was obliged to obey at a ſhort notice; the company I ſay, having given me but about two hours warning, the compoſition bears the marks of haſte, not having that condenſation of ſentiment which deliberation gives But of this let the public judge. I give it as delivered.

The Oration.

" What is the object for which a ſoldier juſtifiably draws his ſword? the protection of perſonal and ſocial right. This is comprehended under one word, LIBERTY.

By this we are to underſtand the natural liberty of man, independent of government; or liberty in a ſtate of ſociety, and government. The firſt being but ideal, it is the laſt to which our thoughts are directed in the uſe of this word. What then is liberty? It is the enjoying under ſome form of government, an equality of rights: an equal right to ſpeak, and an equal right to act: where no one can or dare arrogate a ſuperiority of power or privilege.

Who would not riſk a life for ſuch a bleſſing? Who would not immolate a hecatomb of foes who ſhould dare to invade it.

Cæſar; I admire thy talents, I praiſe thy virtues; but in the face of nations, on the height of the world, thou dareds't to uſurp a ſuperiority over brave men. The ſoul of Brutus, or of Caſſius could not brook it; the ſoul of Cato or of Caſta could not brook it; every Roman felt the inſult, and approved the act, that took away thy life.

When underſtood and felt, what are the charms of Liberty? When poſſeſſed and enjoyed, what are its effects: greatneſs of thought, and greatneſs of conduct. Can the vaſſal think nobly? Can the dependent mind act boldly? No, "there is a lion in the way," and cowardice benumbs the faculties.

Are mankind ſenſible of this? There have been thoſe who have borne honorable teſtimony of it. Shall I give you proofs? I recur not to the academies to bring thence the ſentiments of philoſophic men. I depict not thoſe who have fought for liberty. I give you the ſenſe of a people who had enjoyed it; who had loſt it, and who had been reſtored to it. Stating the occaſion, I ſhall give it in the words of Plutarch. "Philip and the Macedonians had ſubdued the Grecian ſtates. Theſe calling in the Romans, ſubmitted to their authority, and received garriſons in all their cities. Titus Flaminius, who commanded the Roman forces, beat the Macedonians, and reduced them to their own territories. The Grecian ſtates were ſtill enſlaved, but had changed their maſters. The Ætolians had thence taken occaſion to aſk them, whether it were not matter of much conſolation that, though their chains weighed heavier, yet they were now neater and better poliſhed than formerly? Whether Titus were not deſervedly admired by them as their benefactor who had unſhackled the feet of Greece and tied her up by her neck? Titus vexed hereat, made it his requeſt to the ſenate, and at laſt prevailed in it, that the garriſons in theſe cities ſhould be diſcharged, that ſo the Grecians might be no longer debtors to him, for a partial but entire favor. The Iſthmian games were now renewed, and multitudes ſat crowded in the theatre to ſee the exerciſes; for Greece, who of late days not only found reſpite from war, and was in full poſſeſſion of peace, but entertained farther hopes of regaining her liberty, made holiday for it. As theſe were celebrating, ſilence was commanded by ſound of a trumpet, and the cryer, ſtepping from amidſt the ſpectators; made proclamation, that Titus Quintus, the proconſular general, having vanquiſhed king Philip and the Macedonians, reſtored the Corinthians, Locreans, Phoceans, Eubæans, Achæans, Pthiotæans, Magnitians, Theſſalians, and Perribæans, to their own country, laws and liberty; took off all impoſitions upon them, and withdrew their garriſons thence." At the firſt, many heard not at all, and others did not diſtinctly hear what was ſaid; but an odd kind of buſtle and ſtir there was in the theatre, ſome wondering, ſome aſking, ſome crying out to the cryer, "Repeat that again, repeat that again." When therefore freſh ſilence was made, the cryer raiſing his voice, his ſpeech more eaſily reached the ears of the company. The ſhout, which in that extacy of joy they gave, was ſo incredibly great that it was heard to ſea. The people all jumped upon their legs; there was no farther regard to the diverſions they came for, but all fell a leaping and dancing, and hugging one another; and all ſalute Titus with the title of ſaviour and defender of Greece. The ſtrength there is in voices, and the many relations we have of the wonderful effects of it, were ſeen verified upon this occaſion: For the crows that were then accidentally flying over the ſtage, fell down dead upon the ſhout. For the voices being numerous, and the acclamations violent, and the parts of the air ſeparated from each other, they could no longer give ſupport to the birds, but let them tumble; unleſs we ſhould rather imagine theſe crows to fall and die, ſhot through with the noiſe as with a dart."

Are the preſent inhabitants of that country ſenſible of the value of liberty? They are not. They are enſlaved by the Ottoman power. Could they be reſuſcitated to a ſenſe of this magic word; this extatic ſentiment, what would be their ſenſation? What the acclamation? The Theban, the Achean country would hear it, all Attica and Sparta would reſound. The Ægean and Corinthian ſeas would tremble. Mount Olympus and Helicon would triumph. The Gods on the one, and the Muſes on the other, would celebrate the feſtival. But O! Poetic and philoſophic country, where my mind ranges every day; whence I draw my beſt thoughts; where I converſe with the ſchools of wiſe men, and ſolace myſelf with the company of heroes, thou art loſt in ſervitude, and great muſt be the revolution that can extricate thee thence.

Let me conſole myſelf with the proſpect of a nation, who, after more than a thouſand ages of barbarian conqueſt and feudal tyranny, have emerged to liberty. It is France I have in view. O glorious people? Liberty deſcended not to you. But it is your acquiſition. You have broke the fetters that enſlave you, and tyranny has been put under foot. The legiſlative and judicial authority of your government has been rendered independent of your monarch, and the monarch reduced to a ſimple executive power. Shall the ſovereigns of Europe conſpire to reinſtate him in his abſolute dominion? Shall they hope to ſubdue a nation of brave men contending for liberty: Why do the heathen rage and the people imagine vain things." Sooner ſhall the clouds of the atmoſphere reſtrain the electric fluid, or the object ſtruck upon reſiſt the electric ſhock: Sooner ſhall the height of hills and the weight of mountains repreſs the caverned air, and earthquakes ceaſe to burſt, than the generous flame of liberty in this enlightened nation, can be extinguiſhed and loſt.

Noble nation, you do us too much honor in ſaying that you drew from us the inſpiration of liberty. You drew it from yourſelves. The Monteſquieus, the Rouſſeaus, the Voltaires, the Abbe Raynalls of your country. We felt the like ſpirit; and reſiſted the Britiſh power, and were aided by you in the conflict. May you enjoy that liberty which you aſſiſted us to poſſeſs; may your example give that liberty to ſurrounding kingdoms which you yourſelves enjoy. The mind contemplating the ſubject is enlarged, and travels from ſtate to ſtate, and from kingdom to kingdom hailing the voice of liberty. It is not in the nature of things that ſuch a renovation ſhould take place at once. But the day may not be far diſtant when Spain and Sardinia, Sweden and Ruſſia, Germany and Poland may hear the voice of liberty; when Turky in Europe, and the iſlands of the Archipelago may hear the ſound, and with an acclaim ſurpaſsing the Iſthmean voice, convulſe the heavens with the impulſe.

Purſuing the thought, what would be the effect of ſuch a reſurrection of the dead? The expreſſion which I have incidently uſed has given me a ſimile. It would reſemble the reſuſcitation of the dead at the laſt day, when the inhabitants of the earth recovering limbs and new bodies, ſhall raiſe their voice. Great will be their exultation; great their acclaim. They will ſhout, and with an emulation not unpleaſing to the Almighty, ſtruggle to ſurpaſs his yet reſounding trump itſelf."

A copy of the preceding oration was ſent by me to the Abbe Gochin, with whom I have been in habits of intimacy theſe forty five years, and was by him tranſlated into elegant French. It was the peruſal of this that brought me acquainted with the Jacobin clubs of that kingdom, and induced Mr. Claviers to make honorable mention of me at the bar of the aſſembly.

The fact is, as may be ſeen from the oration, I poſſeſs great verſatility of ſtile, and vaſt compaſs of ſentiment and imagination. Nature intended me for a writer, and it has always been my ambition. How often have I ſighed for the garrets of London; where I have read hiſtories, manners, and anecdotes of Otway, Dryden, and others, who have lived in the upper ſtories of buildings, writing paragraphs, or eſſays in proſe or verſe. I have lamented my hard fate that I was not one of theſe. Was I to go to London, of which I have ſometimes thought, my firſt object would be to viſit the aerial manſions of theſe divine inhabitants. There is not a garret where any of theſe have dwelt, or where any of their deſcendents now dwells, that I would not rummage to find papers, ſcraps and remains, of what may be ſtill there. I would at any rate viſit moſt of the preſent men who live by their wits, and converſe with them, indulging that pleaſure which one takes in a conſimilarity of genius.

It was on this principle that the laſt time I was in the city of Philadelphia, I made enquiry of the bookſellers, if there did not begin to be in that city ſome of theſe garret people? I was told by Dobſon of a certain M'Comas, a Scotchman, that had come over about two years ago, and was in that way: that he had written paragraphs for the gazettes, and occaſionally eſſays for the magazines; and that he lived in ſuch an alley, I forget the name of it, but that he had not ſeen him for ſeveral weeks; and ſuppoſed he was engaged in preparing ſome work for publication. With the advantage of this hint, ſetting out, I found the alley, and by deſcription, the houſe; when knocking at the door, an old woman opened it, to whom addreſſing myſelf, I enquired if Mr. M'Comas, the author, did not live there? He did live here, ſaid the old lady, but about two weeks ago he died, and left me a quarter's rent unpaid, This is all a poor woman gets by louſy authors and ſuch truck that keep writing night and day, and biting their nails, and mumbling to themſelves, like witches or warlocks, that I was frightened out of my wits many a night, as he was tramping about in the garret over my head and talking to himſelf.

I was ſtruck with the undervaluing manner in which this old lady ſpoke of the author, and being in ſome paſſion, you old jade ſaid I, are you not ſenſible of the honor done you in having a genius for your tenant; a man that with a ſingle ſtroke of his pen could make you immortal. Ay mortal, ſaid ſhe, I am a poor enough mortal to want my quarter's rent, with his writings and fangles; I would rather have a perſon that would ſit ſtill, and hold his tongue, and ſleep in my houſe, than a raving crazy brained creature like him, that made more noiſe than the rats, and was behind with his rent when he died, not leaving a pair of breeches or an old coat that would ſell for the expence of burying him. By this time I had a little compoſed my mind, and ſuppreſſed my reſentment, and told her I would pay her the quarter's rent for the honor of the cloth, if ſhe would give me leave to viſit the celeſtial manſion where the bard had reſided. Accordingly, depoſiting the rent, which was two ſhillings and ſeven pence, I was permitted to aſcend or rather climb up-a ladder with broad ſteps of plank, to the habitation which was the ſecond ſtory, for it was a low building, with two apartments, the one on the lower, and the other on the upper flooring. The roof was low, and did not permit a tall man as I am, to ſtand upright on my entrance. Looking about, by the help of an opening in the weather-boarding of the gable end, I diſcovered a few papers, which I took to be manuſcripts, lying in a corner near a kind of ſtool, with a board before it, nailed to the gable end, on which he uſed to write, and making a perquiſite of theſe in lieu of my two ſhillings and ſeven pence, I deſcended: nor have I any reaſon to repent of my viſit, or the ſum paid, for amongſt theſe I have diſcovered ſome ſcraps of great merit, and particularly a finiſhed poem, of conſiderable length, with the title of Cincinnatus, in Hudibraſtic verſe; a kind of rhyme of which I am fond. I ſhall not, therefore, ſcruple here to inſert the poem in this introduction, as a ſpecimen of what this man's manner was.

I know it will immediately be ſurmiſed by ſome, that the whole is a fiction, and that I myſelf have written this poem, and that the ſtory of an author, &c. is an invention to make it the more intereſting to the reader, and to keep myſelf out of ſight and behind the curtain; in the ſame manner, as Cervantes, in his Don Quixotte, pretends that his hiſtory is a tranſlation from a Mooriſh writer, Cid Hamed, if I forget not; and the author of the Adventures of a Guinea tells us of his tracing the work to its repoſitory in manuſcript, from a ſingle ſheet which he found, if I remember right, wrapt round a pound of pepper which he had bought at the ſhop of a grocer. At any rate, though I may not be accurate, as to the laſt circumſtance, yet I mean to ſay in general, that, as many writers of fictitious works, in order to give them an air of truth and reality; or to delight the reader by relating ſome accidental manner of coming at what was nearly loſt, invent tales of finding ſhreds and ſcraps of compoſitions, and thence tracing to the ſource; or that by taking lodgings that had been before occupied by ſome poet or philoſopher, they diſcover in an old trunk, or elſewhere, the lucubrations which they now offer to the public, ſo I may be ſuſpected of adopting a common mode of introducing what I myſelf have written; but the fact is as I have ſtated. Indeed, upon the leaſt reflection, no one would ſuppoſe that I could be the author of the poem; becauſe, though it is but a playful ſatire, and thoſe of the Cincinnati who are men of ſenſe, would only ſmile at the performance, yet there are weak brethren, who might be offended; and I ſhould not wiſh to have a ſword run through my body, for all the pleaſure that a little mirth gives. But as to the man that is dead, nothing can hurt him; and therefore there can be no danger in publiſhing what he wrote.

The ſcheme of the poem ſeems to be, that of a member of the Cincinnati Society with the badge at his breaſt coming into a village, and the people of different deſcriptions falling in with him occaſionally, and altercating with him reſpecting the demerits of the inſtitution, and the propriety of the emblem which he wore. The introduction is as follows.

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CINCINNATUS.

A POEM.

WHAT time the States had ſettled peace
With adverſaries over ſeas,
And troops diſbanded, it ſeem'd good,
To inſtitute a brotherhood,
Among the chieftains of the war,
Of Cincinnati character,
Who now laid by their arms and came,
To ſeek an agricultural fame---
On territory they had ſav'd;
For as together they had brav'd,
The toils of ſervice, wiſh'd a tie,
At leaſt upon the memory,
Of that companionſhip; hence 'twas,
The inſtitution came to paſs,
Of a ſociety and badge.
At firſt it did provoke the rage,
Of ſeveral of the citizens,

As being ſavouring of deſigns,
Of a nobility of title ;
And chevaliering here a little ;
And hence, when one of theſe in's gate,
Came to a village of the ſtate,
With badge dependant at his boſom,
It ſeem'd a ſingular roſy crozum,
And drew attention and ſurmiſe ;
And every one that ſeem'd more wiſe,
Began diſcuſſion of th' affair.
A certain pedagogue was there,
Did firſt accoſt, and aſk'd the riſe,
And the intendment of device,
And why he wore a turkey there,
Effigies of a bird of the air,
And other ſuch interrogatories.
The Cincinnat who heard the queries,
Explain'd the hiſtory of the club,
And effigy upon the bob ;
Vidilicet, that having fought,
And put the adverſar's to trot,
Retir'd from war, like Cincinnatus,
And were about to plant potatoes ;
But firſt in memory of their warfare,
And individuals did moſt care for,
Had ſet up club and wore a badge.
And what bird have you in the cage,
Quoth pedagogue ? is it a gooſe,
That you have choſen for your uſe ?
Or a wild turkey or a ſwan ?

This hurt the Cincinnati man----
Quoth he, I will not ſay you mean,
T' affront, and throw out with deſign,
This ſarcaſm on the badge we wear;
For 'tis an eagle of the air,
And emblematical of power,
As having dominion of the lower,
The fowls of the ſtack-yard and the grove;
And hence become the bird of Jove,
And is device upon the badge,
Which you and other fools with rage,
Decry and vilify and abuſe,
As being without ſenſe or uſe;
Becauſe your ignorance is ſuch,
You cannot comprehend it much,
The meaning of the hieroglyphic,
Or motto that is ſcientific,
Devis'd by ſcholars that were good,
And authors of ſimilitude.
  Quoth pedagogue, I own I ſaw
It had a bird's tail and a claw;
But never did ſo far encroach,
To look diſtinctly on the broach
Whether a grey gooſe or a drake,
That gives himſelf i' th' rooſt a ſhake,
But what reſemblance is there here,
To him of Roman character;
Who wore no brochet at his button;
Or a remarkable eſcutcheon;
But when he quit the war and battle;

That did among the ſedges lurk,
In face of dictate that was given,
By decalogue that came from heaven,
Inhibiting the worſhiping,
Of graven bird or beaſt or thing;
Or otherwiſe a great magician,
He was, and dangerous on the occaſion;
For had a trinket of his own,
And abracadrabra writ thereon,
With ſome infernal ſpell or force,
Above a common Chriſtian's powers.
The Cincinnat enrag'd to hear
Attack upon his character,
Addreſſed himſelf to the populace,
Were then aſſembled at the place.
Quoth he, though no great orator
Experience being more in war,
Yet ſenſe of injury and wrong,
May looſen word-ſtrings of my tongue;
Enable me to tell my tale
In way, perhaps, acceptable;
Eſpecially as candour hears,
As is evinc'd by your drop'd ears.
For well aware that public lies,
Inſinuation and ſurmiſe,
Had got the ſtart of me, I fear'd,
I would not be with candour heard.
But to begin----'tis gone abroad,
That I have image of falſe god,
Hung at my breaſt; the effigy

Or

Of bird, or beaſt, or fiſh or fly;
Which idol grav'd in bit of gold,
Like the idolaters of old,
I worſhip, and put up a prayer,
Tho' but a wild fowl of the air.
The clergyman has given riſe,
To this religious prejudice,
As natural to every mind,
To breed according to its kind;
But nothing more diſſimilar,
Than that a ſoldier in the war,
Should worſhip God at all, or beaſt,
In effigy or ſhape expreſs'd;
For ſeldom worſhip the true God,
Save when ſome danger comes the road;
Unleſs the ſwearing by the Lord,
Or zounds or zucks, or ſome ſuch word,
May be accounted reverence.
Expreſs'd to the Omnipotence;
And therefore much leſs probable
T' adore the viſual beak or bill
Of this ſmall eaglet that I wear.
As to idolatry am clear;
For though know nothing more about,
Religions that are ſet on foot
Than a grey gooſe; yet catholic,
Let all men worſhip till they're ſick;
Nor interfere with church or pſalm,
But be plain ſoldier as I am.
You that compoſe my audience,

Are

Return'd t' his harrow and draft cattle,
Without a gooſe-reſembling bauble;
Or other bird or beaſt, could gabble,
A word of Latin or of Greek.
But what the phraſe it ſeems to ſpeak?
Relinquit omnia, ſervare
Rempublicam; by the lord Harry,
The Roman had not much to leave,
And would have laugh'd himſelf in's ſleeve,
T' have had theſe words applied to him.
And you that are of modern time,
Were in the ſame predicament,
Before were to the warfare ſent;
So that the point is not in this,
From whence eulogium takes its riſe,
The having left a ſteer or two,
Or an old horſe with which did plow;
But your returning to your place,
When armies had been ſent to graſs;
So that 'twere better you had made it,
Nunc victor ad aratrum redit:
Or ſome ſuch phraſeology,
Deſignating the eulogy,
Which really did belong to ſuch,
As not ambitious over much,
Return'd from victory and war,
To till their ground, and take the care,
Of ſtock upon their farms; but wore,
No other enſign than before,
With barbarous Latin ſuch as this,

Aſſum'd for their hypotheſis.
Quoth Cincinnat, a great Quintilian,
You are, and have read books a million;
Can give a Latin word to teach us,
Which way the Romans pull'd up breeches;
Or how tobacco quid in cheek,
Was turn'd by the enlighten'd Greek;
You cough and grunt by ſyntax rules
Drawn from the proſody of ſchools;
But though I know not Cincinnatus,
Or other Roman that begat us,
The club nam'd after him is good
And I could ſhew it if I would;
But eaſier to diſſolve the knot
By ſlitting noſe or cutting throat;
Than talking about book or claſſic,
And reading till it makes the eyes ach;
For that my buſineſs is; this, yours;
Which ſophiſtry, a hanger cures.
So ſay no more about the matter.
Meantime with ignorance and ill-nature,
There was a certain clergyman,
That took upon him to explain,
The meaning of the badge and uſe,
By reading hiſtory of the Jews;
Conceiv'd was an idolater,
That from the eaſtern climes came there
With native ſparrow at his breaſt;
Or what elſe bird it was expreſs'd;
Egyptian ibis or a ſtork,

That

And ſo may claim by ſervices,
At leaſt a bit of lead or pewter,
As their deſervings are minuter,
And inſtitute a club or ſo,
For what they did againſt the foe,
In their particular grades and places;
So that the multitude increaſes,
To an infinity of badges;
The honorary rights and wages,
Of the whole bulk of citizens.
  In this there was but little ſenſe,
To which the Cincinnat replied,
As having more reaſon on his ſide.
  Quoth he, it is a ſmall affair,
If at the period of the war,
We inſtituted this our club,
To recreate us after rub,
And wear a badge which ſome arraign
As viſionary toy, and vain;
But is not fancy that ſupplies,
One half of things which are our choice;
And all beyond the dreſs and food,
Is but imaginary good?
The cut, the colour of the garb
Diſtinguiſhing the Jew from Ar'b;
And all kinds of appendages,
Of different tribes and nations dreſs
Have their foundation in caprice;
Not from neceſſity take riſe.
The ſavages that are untaught

Do wear their honors at the ſnout;
And nature ſanctions the purſuit
By giving feathers to the brute.
The badge we wear is not a charm
Of Phyſical or moral harm;
But forcibly doth operate,
And in the human mind create
A love of fame and dignity,
By having this before the eye;
As, in the Britiſh iſle, a ſtar
And Garter, is reward of war;
And the St, Louis croſs in France:
In other places like advance:
It is a ſmall thing if from toil,
Of ſummers ſun and winters ſoil,
Deficient in the ſtipend due,
We wear a thing diſtinct from you,
A trifling ſignet of our own,
Shall ſcarcely coſt us half a crown.
Is there a law againſt the uſage,
Proſcribing it as a ſurpluſſage;
So that a writ of capias corpus
Can have the virtue to diſturb us,
If there is neither rule of nature,
Or juriſprudence that can deter,
Why not juſt let the things go on,
In the ſame channel 'tis begun?
For though not great the excellence,
Yet have there not been men of ſenſe·
Among the Romans and the Greeks,
That

Are perſons of ſuperior ſenſe,
And can with others ſet that right
Miſrepreſented by the wight,
And ſave my hard earn'd character,
And the good name I wiſh to bear.
There was a citizen juſt by,
Who liſtened to apology.
Quoth he it may not be the ſhape
Of bird or beaſt at which you gape,
For ſake of reverence or of prayer;
But to diſtinguiſh what you are;
The only ſaviours of the cauſe;
It being not the truth; whereas
Are many others that have fought,
And taken the Heſſians by the throat,
And may deſerve more ſolid praiſe,
Than wearing that ſmall thing of braſs,
Unworthy even of you that chuſe,
To have the enſign of the gooſe.
Is't not ridiculous that one,
Who in the ſervice has been known,
As champion of a ſober cauſe,
Which with it ſuch advantage draws
As to ſecure our liberty,
And place the thirteen ſtripes on high
In this ſevere and ruggid clime,
Should turn his thoughts to ſuch a whim
As ſavours of a ruder age,
When every light-head wore a badge;
And is no trophy or a ſpoil

The warrior earn'd, upon the ſoil,
But arbitrary honor made,
By ſome one of the brazier trade;
And is no ſpecial proof of worth;
There are ſo many to hold forth.
Pretenſion to the ſame device;
For the peculiar honor lies,
In being diſtinguiſh'd in deſert.
Are you the only that merit,
In revolution brought about?
Or are there not amongſt the croud,
Some others that have juſt pretence,
If not with ſword, at leaſt with brains,
To patriotiſm in the cauſe?
If not with arms they have with jaws
In councils of the ſeveral ſtates,
Or by their writings in Gazettes,
Rebuff'd the Britiſh power and force
And militated with diſcourſe;
And many who have ſpoke and wrote,
Have alſo on occaſion fought.
And there are victims of the cauſe,
By operation of the laws;
In favor of the general good.
What think you of the multitude,
Reduc'd by fluctuating paper,
Eſtates vaniſhing like vapour,
And brought to beggary and loſs:
For take the people in the groſs,
And all have ſuffer'd more or leſs;

And

That wore ſuch things about their necks?
A bull or button at the breaſt;
Or elſewhere, that has well expreſs'd,
The ſignal honor they had won,
By keeping adverſaries down;
Or ſaving citizen at leaſt;
And yet the thing not made a jeſt,
By perſons that have talk'd like you?
Quoth citizen, it may be true;
And alſo in the modern days,
There have been found out many ways,
To tickle fancies of the fools.
There ſcarcely is a king but gulls,
His courtiers with appendages,
(At leaſt when he is moneyleſs)
Of title, or ſome ſilly badge
With which they dance like birds in cage,
Proud of a feather that is red,
Or blue, becauſe they take't in head,
It does them honor with the prince;
But here we have a little ſenſe,
In theſe United States, and hate,
Such phantaſy of a wrong pate;
And wiſh t'have merit of our own,
And not a mark to make it known,
Hung up like ſign at tavern door,
Or barber's pole your noſe before,
Evincing what there is within,
You could not other ways divine.
Beſides why do you quote the Greeks,

Or Romans that had like dogs tricks?
There is a difference in the caſe;
For there, the people's ſuffrages,
Beſtow'd the honor that was worn;
But here it would not ſerve your turn,
But you yourſelves aſſum'd device.
  Quoth Cincinnat, 'tis all damn'd lies;
We took it up, 'tis true, but yet,
It may be ſaid the gift of the ſtate,
Becauſe the honor was our right,
And by deſerving we came by 't.
Be that as't may the thing is ſafe,
And well befitting to the brave;
Quite innocent in name and nature;
Nor works a harm to ſingle creature,
Is neither error, nor a ſin,
T' offend a layman or divine.
  At this the clergyman ſpoke out,
Who ſtill was ſtanding in the croud.
Quoth he, have ſaid, and ſay it again
The thing is heatheniſh and vain,
And wearer an idolater,
Of whom there is juſt cauſe to fear,
Being ſome falſe prophet come to light
As is laid down in ſacred writ,
That fell deceivers would ariſe,
In latter times to blind our eyes,
And draw us from the truth we hold;
For as to that ſame bit of gold,
What uſe? unleſs ſimbolical,

Of ſomething bad and magical,
With rhyme that is engrav'd thereon?
If the mythology was known,
It might be found it was that gog,---
And magog that has lain incog,
So long in the apocalypſe;
And now emerging from eclipſe,
Has riſen in ſuch ſhape to men.
The Cincinnat to him again:
Quoth he, it ill becomes a prieſt,
To travel from his ſphere, and jeſt,
About this trinket that I wear;
Againſt it roaring like a bear,
Who ſhould be reaſoning with the jew,
Wherever he can find a clue;
Or with the infidel, about,
The devil's horns and cloven foot.
Is this the knowledge that you gather,
From every old and half dead father,
As Chryſtoſtom or Poly-carp,
Who on a different ſtring did harp;
From you, about our inſtitutions,
Inſtead of prayers and abſolutions,
And teaching from the catechiſm,
The origin of faith and ſchiſm:
Which is unnatural and abſurd,
Deſerves to be chaſtis'd and cur'd?
For have you not an ample ſcope;
Or as we ſay, enough of rope,
To vent your rage and crudities,

Againſt the errors that ariſe,
Of fools that are propenſe to evil,
And lay the fault upon the devil,
As if he were a Jack o' lantern,
In every whole and corner ſauntering,
Who never yet was out of hell,
Or knew a ſingle ſyllable,
About the matter laid t' his charge,
In pulpit oratory at large?
I'ſt not enough to ſplit your text:
(Till every hearer's heart is vex'd)
In forks and branches multiple,
And firſtlies, and ſo-forths at will,
With heads and horns of Daniel's ram,
That in the prophet's viſion came;
Or bring a ſermon out of what
Has ſcarce the ſemblance of a thought,
By twiſting, turning, proper phraſe;
Or cloathing priſtine nakedneſs,
With commentaries of the brain,
Which no man elſe could find therein?
And have you not interminable,
Career to run as faſt as able,
Through all the ſyſtems of the faith,
And variations that it hath,
Drawn from theology of ſchools,
Or ſelf-born of the preachers ſkulls,
And built upon the abſtract baſe;
Which was originally much leſs:
For ſo extenſive is the flood,

Of knowledge that is bad or good,
A man may ſouſe therein and toſs,
Juſt as in ocean would a gooſe,
And find no ſhore or bottom out
Of doctrines that are ſet on foot?
Why then neceſſity to ſtretch,
Your legs upon us at a fetch,
As if you had not room at home
To canter on your hypodrome,
But muſt inveigh againſt what is
But a mere ſymbol and device,
And has no moral turpitude;
Or meaning that is bad or good,
Save juſt to ſhew the club we're of?
  Quoth preacher, it is well enough
To put that face upon the matter,
To keep the world from knowing better,
Leſt it ſhould do your club a damage.
But is it not an molten image
Which the commandment hath forbidden?
  Quoth Cincinnat, are ſo prieſt-ridden
That common ſenſe has little place.
It may be molten, to uſe phraſe,
But what of that, if not the uſe
Is a new-god to introduce,
And worſhip ſemblance of a beaſt,
Or bird that is upon the creſt?
It cannot give offence to Moſes,
Or hurt the decalogu's-proboſcis,
Or you that are conſervators,

Of all that in religion ſtirs.
So that it is unneceſſary,
To make our club your adverſary
By thus miſconſtruing the badge,
By inuendoes that engage
The rabble to have prejudice.
Quoth clergyman the matter lies
Juſt here; the pagan deities,
Falſe gods in Egypt or elſewhere
Did under ſome ſuch ſhape appear;
And even we read amongſt the Jews
They fell ſometimes to this abuſe;
But chiefly worſhip'd calves and ſtocks;
For which were given them ſore rebukes.
But paganiſm worſhip'd fowls,
Eagles and pigeons and vile owls,
Which you would imitate by this
A ſample of idolatries,---
And whoredom people did commit,
And ſins of the fleſh in holy writ;
And hence were baniſh'd from the earth
Which gave the ſeveral nations birth.
Of Canaanites and after them,
The Philiſtines that err'd the ſame;
The Romans, Greeks, and other pagans,
That had their aſtharoths, and dagons
And worſhip'd bulls, and goats and heifers;
And were your oracle believers;
Which brought the curſe of God upon them:
And hence it is that there is no man,

Who ſees affection that you have
For that which workmen did engrave,
But fears a judgment for the ſin,
And wickedneſs that is there in ;
So that I preach and pray and faſt---
  Quoth Cincinat, not much of the laſt ;
At leaſt may ſpare it, and take food,
As prayers can do but little good ;
And all your exhortation, is
A rhapſode of abſurdities,
To make the ſimple people ſtare,
About this wild fowl of the air.
But as you ſeem to be a fool,
The beſt way is to crack your ſkull
And let in light to give you ſenſe
And make your ſoul like other mens ;
Removing this enthuſiaſm,
That turns your brain to Jewiſhiſm.
With that he drew as if to ſtrike ;
But one among the people, quick,
Who was a great philoſoper,
Though yet had made but little ſtir,
Put by the blow, and thus beſpoke ;
  Quoth he, your hot-born rage revoke,
Nor draw your ſword upon the cloth,
Becauſe you are a little wroth ;
And without reaſon or juſt cauſe,
At what has been thrown out ; whereas,
It is a general allegation,
And turns upon the whole profeſſion

Of club, which has ſo broad a baſe
It eaſily bears it, in this caſe,
And is not perſonal alone,
To you on whom the thing is thrown;
And when a number are to bear
The ignominy of the affair,
It is as nothing to the whole.
Have you Don Quixotte in your ſkull,
And yet not recollect the ſpeech,
He made t' a town within his reach,
Which had conceiv'd offence, becauſe
His Sancho braying like an aſs;
At which he was not any ſlouch;
Did ſeem to ſay they were juſt ſuch?
He tells them that no words can ſtrike
Or hurt a body politic,
Becauſe the offence has no juſt baſe
Of individual in the caſe.
Are not the learn'd profeſſions known
To be juſt ſtring to harp upon?
We ſay that lawyers are all rogues,
And preacher, that he but humbugs;
And of phyſician, that he kills;
More than he cures, with his damn'd pills.
And yet we have not on our backs,
The whole of theſe like pedlars packs;
For the phyſician, lawyer, prieſt,
Laughs at the matter, as a jeſt.
Why, then enrag'd, at any one,
For obloquy, that he has thrown,

Juſt for a theme of his diſcourſe,
To raiſe a laugh among the boors?
Do they who write your worſt of ſatires,
And ironies and all ſuch matters,
Poſſeſs a temper worſe than others,
Drawn from the nature of their mothers;
Or juſt to ſhew their wit, at times,
They ſcratch out paragraphs and rhymes;
Attack the clergy, or the bar;
Or with hypocrates make war;
Or chuſe a country, or a town
To be the ſubject of lampoon;
Who laugh and read the ridicule;
And only but a natural fool,
Would take in head to fight or fence;
Or 'gainſt the ſlander break his ſhins.
But where there may be ſome juſt baſe,
Of obloquy, in any caſe,
It more behooves to hear, as here,
Where though the matter may be clear,
You have a right to wear what badge,
You chooſe; yet, there are who alledge,
It is a treſpaſs to break heads;
For though the man is pleas'd who reads,
The hiſtory of atchievment, yet,
Not him who feels the blow on's pate.
Unſeaſonable chivalry,
Does not with modern times agree;
Where law takes place of ancient prow'ſs,
And puts a ſtop to the abuſe,

Nor troubles knights to knock down cows;
Or giants that have broke a houſe ;
So that it is unneceſſary ;
To cudgel any adverſary,
Eſpecially a clergyman,
Who has his priviledge : again,---
Inglorious to make war with ſuch,
Not having honor very much,
Of victory, when it is obtain'd.---
  There was a corporal by, hot-brain'd,
Who had been in the war, and fought ;
But no bald eagle, yet had got ;
Or was a partner of the club,
Which military had ſet up ;
And took it much amiſs that thoſe,
Who equally had fac'd the foes,
Unworthily, were left i' the lurch,
To ſtand the back ſide of the porch,
And though, were alſo at the muſtering ;
Yet had not at the breaſt, or poſtern,
A thing, ſignificant of this----
For his part, he was wounded thrice,
While that ſame officer that ſpoke,
Had ſcarcely ever ſeen the ſmoke.
But ſince he was ſo hot to fight,
With clergyman, no man of might,
Had better turn to him a ſoldier,
Would make his blood a little colder ;
And eaſe him of intemperate paſſion ;
Becauſe the clergyman had reaſon,

And others, to find fault, and blame,
The Cincinnat that left no fame,
To th' common ſoldier, and the ſergeant,
But of their own accord, took charge on't;
And wore this honor as their own,
Appropriate to themſelves alone.
The Cincinnat, who heard this, ſpoke.
Quoth he, whether, in, or, out of ſmoke;
Or where, the bullets flew, or fell;
And men, and muſkets, fought like hell;
No matter, to an officer,
Who only has a right to wear,
The emblem of the victory;
Becauſe there muſt be low and high;
And what is better born and bread,
'Tis reaſonable ſhould be the head.
For what our nature makes the foot,
Doth, in the inferior ſtation trot.
As, in this very body of ours,
We do not go, upon all fours;
So, it is reaſonable, there ſhould,
Be a diſtinction of the brood;
And thoſe who have but little ſenſe
And lower quality of brains,
Should occupy a ſphere beneath.
Is not the officer the head?
When we gave orders you obey'd,
So that 'tis proper you poſſeſs
But the inferior grade and place;
And have no badge or inſtitution.

The corporal felt his paſſion ruſhing.---
Quoth he, have juſt as good a right,
As you, though thus you did come by't
To take to ourſelves and wear a badge.
The Cincinnat felt greater rage.
Quoth he, forſooth, becauſe you fought,
Where battle was a little hot,
You claim the privilege with us,
To be o' th' inſide of the houſe,
To have inſignia at your breaſt!
As well might an irrational beaſt,
The horſe that draws artillery gun,
Or ſoldier had to ride upon,
Put in for heraldry, becauſe,
Has ſometimes been where danger was.
What would you think to ſee a ribbon
Or badge, hung at his tail, or hipbone?
A burleſque on your appetite,
To have this matter made ſo light,
Which were a proper ridicule
When ſuch a Teague O'Regan fool
As you, would claim the eſtabliſhment.
The corporal's anger which was pent
Broke out.---It was not proof of ſenſe,
Or other quality of brains,
Quoth he, that fabricated one,
An officer, and let alone,
The other, that was juſt as good;
But Congreſs, that was in the mood;
For, had a comrade, in my hut,

That would have made a perſect butt,
Of many that were officers,
Who had as little ſenſe as bears---
And yet forſooth poor ſoldier dick,
May wiſh for honor, till he's ſick,
And get no knob, or bit of ribbon,
Hung at his boſom, or his hipbone,
As many of the codheads have,
Who did not ſhew themſelves ſo brave,
In any battle that was fought.
  At this, the Cincinnat, red hot,
Drew out his hanger, to ſhed blood,
And hew down corporal, as he ſtood:
But thought it beſt, t' accoſt him firſt,
Before the matter came to th' worſt.
As Homer, when he wages battle,
Between two of heroic cattle,
He has a parly, and a ſpeech;
To know each other, which is which;
And, of what origin, they were;
And, how the devil, they came there:
Becauſe, who knows, but they were couſins?
So ſhould not cut each others weazons;
But, turn to other combatants:
And even in the time of giants,
And champions, throughout chriſtendom,
Before they, hand to hand, did come,
And actual claſhing of the ſwords,
'Twas not unuſual to have words;
Though what was uſual to be ſaid,

Have not at preſent in my head :
But do, remember, very well,---
What from our Cincinnatus fell,
“ Quoth he, if, ſo prepoſterous,
T' have alſo what they call a gooſe,
Is your ambition, why not take,
God's name, and hang it at your neck ;
Or at your breech, or back, or boſom ;
Or like a turkey-cock, at noſe o' 'im ?
Some wooden peg, or pewter noggin,
To wear it as you are a joging ;
Or copper ball, or piece of metal
Inferior, for the common cattle ;
With ſomething on it like a bird
Or ſign of poultry ; whence infer'd,
That you have rob'd hen-rooſts, you rogue
Or ſtole a duck or drake incog;
When rations were a little ſcarce,
This ſeem'd to make the thing a farce ;
And a militia man juſt by,
Who liſten'd t' him attentively,
Was angry, and began to frown,
To ſee the ſoldier ſo run down.
Quoth he, though but a common rat,
I am, and you a Cincinnat.
Great captain, that have ſpoke ſo loud,
In your haranguing to the croud ;
And, though I know the ſoldier would
Much rather have a fowl for food,
And eat the wing or rib of a gooſe,

Than ſmell its picture at his noſe;
Yet take a part in his defence,
Becauſe he ſpeaks the better ſenſe;
And undervaluing, you throughout
Hits me, and others in the croud,
Who being but militia perſons,
Who in the war have made exertions
Yet have no right to wear the badge,
As indirectly you alledge,
By title and the club aſſum'd---
By this time common fame had drum'd
The like ideas every where,
Amongſt the people that were there,
With ſuch exaggeration, as---
Is natural in the like caſe;
Videlicet, that the prognatus
Who then was there of Cincinnatus
Had ridicul'd all common people;
And blackguarded them like the devil,
Calling them all ſcrubs and bodkins,
And habberdaſhers, and ſuch odd things:
How, that they ran away at York,
And left the regulars at the work;
And fled at Germantown and broke,
Whilſt they were buſy in the ſmoke:
At other places turn'd about,
And ſcarcely ever ſhew'd their ſnout,
Where there was danger, or hot fire.
One of the people that was nigher,
Became the ſpokeſman of the reſt;

And rage now boiling in his breaſt ;
Quoth he, no doubt, we are but goats
And ſcarce above the beaſt that trots,
Compar'd with you, in what was done,
And ſervices, you ſon of a gun ;
Tag-rag and bob-tail, doubtleſs, are
Compar'd with vet'ran officer :
Becauſe we have not at our boſom
That thing of yours, a roſy crozum ;
Are not embelliſh'd with a broach,
At head or neck, or breaſt, or crotch ;
A Latin motto or an enſign,
Our toils, or ſervices evincing ;
Being but a vulgar ſort of whigs,
That in the marches danc'd our jigs ;
Nor help'd at Trenton to take Heſſians ;
Or fought like you, on other occaſions ;
Or at the Cowpens, made good battle ;
And ſo are but a common cattle ;
And you alone ſuſtain'd the cauſe,
While we like bears at home ſuck'd paws ;
And cannot now advance a claim,
To hieroglyphic of your fame.
Quoth Cincinnat, the charge is falſe,
And of the nature of all tales,
Which contradict, and ſhew by proof,
Intrinſical, what they are of.
What ? an American, by birth,
Degrade the military worth,
And leſſen the deſerv'd applauſe,

Of my compatriots, in the cauſe,
Of thoſe who fought, in front, or flank,
In regular, or militia rank.
My ſentiments are the reverſe;
And never had in view t' aſperſe
The ſignal honor you have won,
In order to advance my own.
  Theſe words had reaſon, but his voice
Was wholly buried in the noiſe;
And as the clamour was, to beat
And chaſtiſe, this our Cincinnat,
His words could not reſtrain the mob,
Or check the violence of hubbub.
For where a multitude convenes
To carry on ſome hot deſigns,
They muſt do ſomething, or ſeem ſlack,
Of ſkill and courage, for the attack.
So ruſhing diſcompos'd, the throng,
Brought violence, and blows along:
Here one uprais'd a ponderous ſtone;
Another got an old horſe bone;
Elſewhere, was ſeen, a block of wood,
Portending to the knight no good;
And all around, the face of war
Appear'd, juſt gathering, in the air.
Say, ſhall he wage an equal fight;
And wound whole ranks, and kill outright;
Like val'rous Hector, at the ſiege,
Of Troy, compoſe a perfect bridge,
Of bodies, upon which to tread,

And ſwell the rivers with the dead ;
Or mow a whole battalion down,
Like Ajax, ſon of Telamon ;
Conſtruct a rampart of the ſlain ;
And ſtrew with carcaſes the plain ?
Or ſhall I bid him jump among,
The individuals of the throng ;
Like Alexander when half crazy
He leapt the walls of Oxcydracy ?
Or ſhall I render him expert
The various wiles of war t' exert ;
And now give way, and now advance,
And ſpit a parcel on his lance ?
Shall I deſcribe a various fray,
And change the fortune of the day ;
Now on the verge of a defeat ;
And now, in turn, advantage get ;
One while broke down, like very ſtubble;
Now riſe, and give the foe more trouble?
What wounds ſhall ſpecify ; what heart,
Oppreſs with javelin or dart ?
What names relate, and characters
Of thoſe who rag'd this day like bears ?
  I wave the arduous taſk of this ;
Becauſe narration would be lies ;
For, juſt the naked truth expreſs'd,
In hiſtory, is always beſt.
Hence ſhall relate what came to paſs ;
And how the iſſue really was ;
Videlicet---but here again,

I feel the ruſhing epic vein,
To bring Minerva, from the clouds,
Down ſliding through aerial ſhrouds;
To make her vet'ran champion wiſe,
And teach him that no honor lies
In waging battle, where the chance,
Of war, between the combatants,
Is ſo unequal, as this was;
For, had no head piece, made of braſs;
Or iron, adamant, or wood;
And let him do the beſt he could;
Yet ſtill, the number, and the weight,
Of blows, that muſt aſſail the pate,
Would overpower his beſt defence,
And wound him, or knock out his brains,
'Twas no Minerva, or a God,
From dome celeſtial, or abode,
But, his own reaſon, play'd the part,
And put diſcretion in his heart.
For, ſeeing that the wild miſrule,
Of mob, as raging to the full,
As pedlars at an Ulſter fair,
With their ſhilelahs, ſwung in air,
Left him no hope of victory,
He thought the beſt way was to fly,
And without waiting for the blows,
He turn'd the corner of a houſe;
Eſcaping from the rioters:
As when a morning ſhadow ſtirs,
And hides itſelf behind a wood,

Before the ſun that would ſuck blood,
Purſuing, with his riſing heat,
The thing that is not adequate,
To give him battle, and withſtand
The numerous beams he has at hand:
To overpower it on the plains,
And maul it, and knock out its brains.
Retir'd, and to a tavern got.
Where ſuch diſturbance there was not;
Fatigu'd with what had ſung and ſaid,
Now on a ſofa laid his head;
Becauſe he did not wiſh to trudge.
God Morpheus who does not begrudge
A dream, lent one to keep him quiet.
He ſaw a plain, and there eſpied,
The champions of the former period,
And airy courſers, on which they rode:
The cavalcade of ancient knight-hood?
A ſhew would do the very ſight good;
Such, as the monſters, had knock'd down;
And dwarfs, and giants, overthrown;
And fiery dragons of the air;
And pale-fac'd virgins that were there;
Whom they had reſcued from the graſp,
Of raviſhers that did enclaſp
Their ſnowy bodies, in their arms;
And drank the luſtre of their charms;
Or knights themſelves, who had been freed,
From oaken durance, where were tree'd;
Or bound in rocks, where by a ſpell,

They had remained inviſible,
The Cincinnat approach'd the throng,
Who beckon'd him to come along;
As recognizing his advance,
To be that of no common man's;
But one who came to join the ſquad,
By that ſame baublet that he had;
With enſign of the eagle's beak,
And motto in th' original Greek
Or Latin, knew not which it was:
For things had come to ſuch a paſs,
When theſe knights flouriſh'd, devil a one,
Had ſuch a thing as learning known;
But all depended on their ſlaſhing,
For fame, and for diurnal ration;
And cut and carv'd their ſuſtenance,
By force of vig'rous arm and lance.
The Cincinnat addreſs'd as ought,
With choſen words and ſelect thought.
Quoth he, my ſeniors, in the art,
Of chevalry's great maſter part;
You ſee me, of a junior breed;
A germ, ſprung from the ſelf ſame ſeed,
Of predeceſſors in romance,
And orders that did flouriſh once;
Profeſſion now degenerate,
Reduc'd to the very loweſt ſtate;
For even the Cincinnati club
Which imitative is ſet up,
Is much traduce'd, and badge do wear

Is greatly undervalu'd here;
Particularly a pedagogue,
And clergyman that is in vogue,
And other cavilers, juſt now
I met with in a town came through;
Do lead aſtray the populace,
Who have no judgment in the caſe.
A ſenior from the ſquad ſtep'd forth,
Of a ſuperior mein, and worth:
Quoth he, the more the degration,
Of chivalry, the more occaſion,
For an exertion of the brain,
To kindle up the thing again;
And doubtleſs this ſame club of yours,
Has, as't were added boots and ſpurs,
To bring it to a trot once more
And reſtorate the days of yore.
And, if diſcouragements ariſe,
In this the greater honor lies,
To overcome and perſevere.
'Tis true, no dragons of the air,
Or fiery vultures do occur,
T' encounter with, and make a ſtir;
Or damſels raviſh'd in a wood;
Or giant to let out his blood:
Or an inchanter with his ſpell;
But yet there is the devil in hell
To pay with other villainies,
That in your modern days take riſe
Such as falſe notions of the right,

Which it behooves a valourous knight
T'arraign with freeborn thought and ſpeech
And tell the people which is which;
And no leſs courage is requir'd,
To ſpeak the truth with which are fir'd;
Than to knock down a cow at graſs,
Or monſter that did come to paſs.
  Meantime a meſſage had been ſent
By Charlemagne to call from tent,
By trumpeter, the ſeveral orders,
That lay upon th' enchanted borders.
Our hero look'd to ſee where was,
Old Cincinnatus in the caſe.
In vain, for, in elyſium hous'd,
His mettle had not yet be rous'd;
But mixed, with the ignoble ſhades,
Did wander, idly in the glades;
And as in life, had been a plowman,
And wore no badge, or dreſs uncommon;
So now he troubles not his herd,
With theſe; but walks among the dead,
The Romans, or obſcurer Greeks;
That wore no pendle at their necks.
  At this the Cincinnat below,
Awaking as ſome one came through,
Saw nothing but the ſtanding chairs,
And landlord coming down the ſtairs.

It would ſeem a little ſtrange, what could have induced this bard, to have made choice of the preceding ſubject for his poem, as not being an American; or at leaſt, long in America; and could not be much intereſted, one would think, in the inſtitution of the Cincinnati Society. But it is to be obſerved, that poets, chuſe a ſubject, and ridicule, or praiſe, not becauſe they care any thing about the matter; but becauſe there may be ſome novelty or originality in the ſubject; and, ſo, what they write, not altogether beaten and common.

It may be alſo juſt to obſerve, that foreigners were more alarmed at the inſtitution of the ſociety than Americans, and for this reaſon, becauſe, they ſaw at home the orders of nobility with ſtars, garters, croſſes, &c. and felt the weight of ſuperior rank, of which theſe were ſometimes the badges: and transferring the idea to the Cincinnati, they conſidered them in the ſame point of view. Hence, it was, that Mirabeau, in France, was led to compoſe a treatiſe againſt the inſtitution, ſhewing it to be, as he conceived, unfavorable to equality, and dangerous to the liberty of theſe ſtates. Burke has been the only American that has written, profeſſedly, on the tendency of this club:

but, as his name imports, I take it he muſt have been, originally, an Iriſhman; and had conceived, in that country, an unfavorable idea of titled perſons, Sir this, and Sir that one, &c. Probably he has been of the Hearts of Oak, or White Boys, who were of a levelling principle, and oppoſed to all elevation from the common maſs.

For my part, I could never ſee that it was of any conſequence whether this inſtitution exiſted or not. For it muſt naturally evaporate in a few years, the ſpirit of the times being wholly changed, from what it was in the days of chivalry, and not capable of ſupporting an excreſcene which has no natural root, or foundation in the opinion of the people.

The public may think what it will of this little work of the unfortunate Scotchman; but it appears to me, to have the vivida vis, animi, in a very great degree; and the verſification, though careleſs, is ſpirited. The brokenneſs and disjointings of the verſes, one line running into, and interlaced with another, carries it beyond the monotous, though perhaps, more muſical imitators of Butler: amongſt whom, Trumbull, of Connecticut, eaſily deſerves the firſt place; yet though in his ſimilies, and other excellencies of his compoſition he may ſurpaſs the Cincinnatus of M'Comas; nevertheleſs I muſt give the Scotch bard the praiſe of greater variety in the ſtructure of his verſes. I ſhould have been glad to have ſeen him before his exit. I have no doubt, that want of food, reducing him to great weakneſs, together with pain of mind from his deſolate ſituation, in a new country, where there were but few in the ſame line with himſelf, with whom he could ſhare his joys, or communicate his griefs, might haſten the diſſolution of his frame, prematurely. For, from what I have collected of the mode of life and private hiſtory, in general, of bards, and thoſe who live by their wits, in old countries, I can eaſily conceive the pleaſure which they have with each other, when, after a fortunate paragraph with one, or a copy of verſes with another, they collect a few ſhillings, and after ſtarving ſeveral days in the garrets while they had been writing theſe, they now come together, in an evening, to break their faſt, with a few tripes, and a little ale, to exhilirate their hearts.

Peace to the manes of M'Comas. He lies buried in the Potter's-field; with a ſingle ſtone at his head, which I myſelf, though

I do not wiſh to boaſt of it, have put there, with this inſcription on it, and nothing more, Sanders M‘Comas. I hope there will be no miſtake, in future times, reading it M‘Comus, inſtead of M‘Comas: becauſe, it might be thought, to be a compoſition of the name of the god of wit among the Romans, which was Comus, with the word Mac, put to it, which is a Scoth adjective, which would puzzle antiquarians, and be unintelligible: for the fact is, he was a Scotchman, and his name ſpelled, as I have written it.

BOOK I.

* * * * * * * * *

CHAPTER I.

HAVING got through this long introduction which may reſemble that ſpecies of pompion they call a quaſhaw, whoſe neck is longer than the whole body; I ſay reſemble it, for it will not be altogether like it, as it will not be more at moſt, than a third of the work. However it has been long enough, in all conſcience. We haſten to the ſequel of the adventures of the Captain, and Teague his ſervant.

It will be recollected, that peſtered with the prepoſterous ambition of the bog-trotter; the Captain, by the advice of a gentleman, had conſented to let him try his luck of getting into ſome employment under government.

However; after reflecting with himſelf, a long time on the ſubject, he could not help expreſſing to the gentleman, with whom he was ſtill in converſation, his doubt of the ſucceſs of ſuch pretenſions. Said he, after all, I do not ſee, how it can be reaſonable to ſuppoſe that he can come to any great height, in ſtate affairs: He is totally illiterate and uncultivated.

As to that, ſaid the gentleman, it is no reaſon at all. Do we not read in hiſtory of perſons of the loweſt education who have riſen to the greateſt heights both in the civil, and military line. Butcher's ſons, keepers of pigs, feeders of ſheep, traffickers in ſmall wares, have come to be Cardinals, Popes, and miniſters of ſtate. That impuſe of mind which he diſcovers to be ſomething, indicates a capacity of being ſo. We ſeldom find in men, a ſtrong deſire of obtaining any thing which depends on human power, who have not been able to obtain it. Hence it has been ſaid, that let a man determine to be Lord Mayor of London, and he may arrive at that dignity.

The Captain yielding to the reaſons, began to think, in what manner, it might be proper, to give him an introduction, and bring him forward; whether to endeavor to cultivate an acquaintance with ſome members of Congreſs, or the heads of departments, ſuch as the Secretary of the Treaſury, of State, at War, &c. or to begin with ſome of the ſubordinate clerks, and riſe gradually to the knowledge of the principals.

This, ſaid the gentleman, would be beginning at the wrong end. Theſe people muſt naturally be jealous, eſpecially of ſuch as appear to have talents; not knowing but that in time they may come to ſupercede them. The moſt adviſeable way is to attack the head at once: Preſent him at the levee of the Preſident, and make him known to the Chief Magiſtrate. This is going to the fountain, and not depending on the ſtreams, that divide among themſelves; and ſometimes ſink in the earth, and diſappear.

Having been once ſeen at court, he will acquire friends; and the Preſident himſelf, can with more propriety take notice of him.

But would it not be neceſſary, ſaid the Captain, before we undertake to preſent him at the levee of the Preſident, that I ſhould have him rubbed down, and cloathed a little better than he is at preſent.

Not at all, ſaid the gentleman. It will be beſt to preſent him, puris naturalibus, juſt as he is, without brogues; in his overalls, with that long coat and ſlouched hat, which you have given him to wear. The Preſident ſeeing him as he is, will imagine what he may be, when he comes to be dreſſed off in a ſuitable manner; and imagination always out-goes the reality. Beſides; unleſs he had been accuſtomed for ſome time to good cloathing, he will appear aukward in it, and move with pain to himſelf, and to others. Take a country girl that is neat enough in her ſhort gown and petticoat, and put her in a fine ſilk with ſtays, and ſhe will appear to much leſs advantage. A clown in his jacket and trowſers, is reſpectable; but in a broadcloth coat, with ſuitable habiliments, he would move ridicule.

Governed by theſe obſervations, the Captain propoſed to take Teague to the levee the next evening.

CHAP. II.

Containing Obſervations.

THE gentleman who thus adviſed the Captain, though a grave man, I do not think was ſerious. He has been what we call a wag, and wiſhed to amuſe himſelf with the extravagance of introducing Teague as a candidate for public offices, and taking him to the Levee. For the Iriſhman was certainly in no very decent apparel to appear at the court, even of a republic. The jacket and trowſers, or overalls, as ſome call them, that he had upon him, though of rough materials, being a coarſe tow linen, that had not had but one boiling before it was made up, were not even whole; what is more, not clean, not that he had voluntarily on ſome great occaſion, for a public or private calamity, as was the manner of the Jews, rent his garments, and put on ſackcloth, and ſtrewed aſhes on his head; but what came to the ſame thing, by lying by the fire ſide at night, and wreſtling in the day with the hoſtler, and ſervants at the tavern, he was reduced to the ſame raggedneſs and aſh-powdered ſtate.

Nevertheleſs, though there might not have been time to have waſhed his duds; yet a patch or two might have been put upon his veſtments; a conſiderable impreſſion having been made upon his flank, by a ſharp point; and his rear being uncovered, a hand's-breadth or more; unleſs indeed his breeches had been taken off altogether, and he had come forward, a real *ſans culotte,* without any thing on his backſide at all.

CHAP. III.

The Levee.

HAVING waited with impatience for the evening, the Captain, with the candidate, ſet out for the levee. Arriving at the door, the Captain, entering firſt, and Teague juſt behind, he addreſsed the Preſident: Said he, may it pleaſe your Excellency, here is a young man, whom I take the liberty to introduce, as a candidate for ſtate employment. He has been offered a ſeat in Congreſs. But it appears to me that a place in the executive department would ſuit him better; his name is Teague O'Regan; and has been for ſome time a ſervant of mine, a bog-trotter; but I believe I could now ſpare him if your Excellency has occaſion to make uſe of him. The Attorney General, and ſeveral others who were preſent, were a good deal confounded at the propoſition. A little lean Frenchman in in the room, with a ſword by his ſide, was aſtoniſhed; and expreſſed above an hundred foutres to himſelf in the compaſs of a minute; I do not mean that he ſpoke out, but thought them to himſelf in a ſhort ſpace. A Britiſh conſul preſent, who was a man of a philoſophic turn of mind, could not but reflect on the nature of a republican government, and the extraordinary aſſurance of the loweſt claſs to pretend to offices.

The Preſident, in the mean time, contemplating the object, made a pauſe. But after ſome time recollecting himſelf, bowed to the Captain, and to Teague, and ſignified that doubtleſs proper notice ſhould be taken of the merits of the gentleman, and proviſion made for him. This he ſaid, bowing at the ſame time in a circular manner; and turning round as if to converſe with another perſon, to whom attention was in his turn, due. Teague in the mean time advancing with his mouth open, and both his arms ſtretched out, was about to harrangue in his own dialect, as plaſe your honor, &c. But an aid of the Preſident, or ſome one concerned in the ceremonial of the occaſion, touching the Captain and Teague, and converſing with them towards the door, gave them to underſtand, that they might depart for the preſent; and that there was no manner of queſtion, but that his Excellency had taken a note of the matter, and when any appointment was about to take place, the tleman would be remembered.

CHAP.

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CHAP. IV.

Containing Remarks & Obſervations.

I OBSERVE, from ſome ſcraps, in the public papers, that the holding a levee by the Preſident of the United States, has given offence, to men of ſevere, and extreme republican ideas: For, as at the reformation from the Roman Catholic ſuperſtition, the puritans, and other thorough paced reformiſts, were offended with the Church of England, for retaining ſome particulars of the ancient ceremonies; ſuch as the ring in marriage; the croſs in baptiſm; the ſurplice; kneeling at the ſacrament; bowing at the name of Jeſus, &c. ſo here; the more rigid revolutioniſts from monarchy, object to any veſtige of its cuſtoms, and would lay aſide totally all reſemblance of it.

On the other hand, it is ſuggeſted by thoſe who would juſtify, or, apologize for the holding a levee, that it is in itſelf, no ſubſtance or eſſential of monarchy; it is, at the moſt, but a ſhadow of it, and can do little harm; that the inſtitution was ſuggeſted by John Adams, who having juſt returned from his embaſſy in England, had no doubt good reaſon to ſuppoſe, that it would be pleaſing to the Engliſh people who were accuſtomed to ſuch things; and to the king eſpecially, who, as far as we underſtand from Peter Pindar, is but a thick-headed prince: It would be pleaſing to him, to reflect that though he had loſt direct authority and juriſdiction in theſe ſtates, yet we were ſtill diſpoſed to touch, as it were, the hem of his garment, and adopt ſome of the trappings of royalty. In this caſe he could with more propriety take notice of his brother George; having a levee like another prince, than if he remained but a bare republican, like a plucked fowl, without any plumage to decorate his dignity. It is alſo ſaid, that it was on this principle that Citizen Adams, propoſed introducing titles of nobility, ſuch as, Duke and Dutcheſs, Marquiſs and Marchioneſs, Count and Counteſs, Baronet and Baroneſs, &c. For, that complying in theſe ſmall matters with the ſtile of the Engliſh ranks, and the genius of their government, it would produce and preſerve a greater amity between the nations; and with the court eſpecially, and enable us to obtain greater advantages in our treaties of commerce. Whatever may have been the principle, I do not think the propoſition bad. It could not be blameable; for Saint Paul himſelf, in matters of religion, a thing much more delicate in its nature, did not heſitate to ſhave the heads of four young men, to pleaſe the Jews; and what was worſe, circumciſed the poor boy Timothy. What then, if to humour a weak king, and a prejudiced people, we had received the appellations of nobility? Beſides; the matter might have been ſo managed, as not to injure the ſtamina of our conſtitution; that is, not to confer the titles; but let the people take them. Carliſle, for inſtance, the conſtable in Philadelphia, might have called himſelf Lord Carliſle, and ſo on.

The advocates for a levee, ſay, that it is uſeful in order to avoid the interruptions of perſons calling on the Preſident at his private hours, who have no other buſineſs than merely to be introduced and to ſee him; that ſetting a couple of hours aſide, one day in the week, for the purpoſe of ſatisfying the curioſity of the people, is good œconomy; and is like throwing a barrel to a whale, in order to preſerve the ſhip. For, that, if this was not indulged, little elſe could be done through the week, than attending to the formality of receiving viſitants. To this it is anſwered that it muſt be impertient in any one to call upon the Preſident who has no buſineſs with him, and if he has buſineſs, a levee is not the place to ſettle it; that the Roman Pretors, and Grecian Archons made out to diſcharge their offices, without this expedient; that it is not conſiſtent with the honor of wiſe and modeſt republicans to have it ſuppoſed, that from idle, and light-headed curioſity, they would be troubleſome to their chief magiſtrate; if any were ſo, calling once, they could be diſmiſſed in ſuch a manner, as to cure them of it; and the thing being once known to be improper, the idea would pervade the maſs of the citizens, and the moſt uninſtructed, would be taught not to tranſgreſs by ſo obvious an intruſion.

Beſides; the curioſity of ſeeing a man eminent in office, exiſts chiefly with weak minds; for the more ſolid know, that it is not the figure of a great man that has made him ſuch; but a ſeries of prudent and ſucceſsful conduct. They are ſenſible that when they ſee the moſt diſtinguiſhed in arts, in letters, or in arms, they will ſee a perſon that looks juſt like another man. Is it worth while then, ſay the anti-lee-vites, to conſult the curioſity of gaping haubucks, by obliging the chief magiſtrate of a government, to ſhew himſelf to them once a week, when he has ſo much real buſineſs on his hands?

For my part, lying at the back of a mountain here; the cool weſt wind blowing on me; I find myſelf little heated with the difference of opinions on this queſtion. All I ſhall ſay, is, that the ceremony of a levee would not be agreeable to my mind; and if I ſhould be choſen Preſident at any time, with which my friends flatter me, I believe I ſhall not continue it, unleſs indeed, I ſhould be allowed to diſcharge it by proxy. For I could not myſelf, ſubmit to ſtand two hours, once a week, in a circle, like a bear at a ſtake, to be ſaluted by all comers and goers, and be obliged to ſay, ſome words of courſe, to get clear of them. It is poſſible, this declaration may affect my election, but ſuch is my habit of candour, that being on the ſubject, I could not help making it.

And I flatter myſelf, the moſt ſtreneous lee-vites, may be reconciled to it, when I propoſe in its place to have myſelf taken off the more abundantly in portraits, and to have innumerable medals ſtruck repreſenting my phyſiognomy and features; and to aſſiſt this, I ſhall not be backward, to have diſcriptions given of my perſon, manners, and apparel, to ſatisfy the curioſity of ſtrangers. This I hope will ſuffice.

CHAP. V.

FROM the reception at the levee, which the Captain thought favorable, he began to entertain more confidence in the advancement of Teague; and, under this impreſſion, thought it now adviſeable to begin to take ſome pains with his bodily appearance, and by the next interview, produce him to the beſt advantage.

To conduct this by ſyſtem, the firſt thing was to heave him down, as it were, and ſcrape off his barnacles. This was done by ordering into an apartment of the kitchen, at the Indian Queen, a tub of warm water. His overalls being ſtript off, and putting his feet and legs in this, with hickory aſhes, and a pint of ſoft ſoap, the hoſtler was occupied an hour or two, in the neceſſary lotion and friction, until the upper ſkin began to come off, and the natural complexion of his fleſh appear. After this being ſtript altogether, his whole body underwent the ſame operation, the Captain ſtanding by, and ordering his joints to be ſtretched, in the manner of the Turks in their baths. After this, a clean ſhirt was put on him, and the uſual attire of a common man.

CHAP. VI.

THE next thing to be done towards forming the bog-trotter, to ſome degree of decency, was the teaching him ſome more eaſy movements of his perſon, ſo as not to lift his feet ſo high, or make ſuch long ſtrides; as not being neceſſary, where there were now no ſloughs or ditches to leap over, but carpets, or plain floors to ſtep upon. This, with the inſtructing him, in what manner, to turn his toes out, or at leaſt to keep his feet parallel in walking; and turning round, to throw one heel into the hollow of the other foot; at the ſame time, in what manner to bear his arms and head; and to preſerve, or, incline his body, in receiving or returning a ſalutation: conſidering by what means this was beſt attainable, the Captain thought to himſelf it might be adviſeable, in the firſt inſtance, to employ a dancing maſter. For though the leſſons of ſuch a teacher, might not give eaſe of behavior, all at once, yet theſe might lay the foundation of it. For, no man ever came from the hands of a dancing maſter with a natural eaſe and flexibility of joint and limb; yet being taught to move by rule at firſt, in the courſe of mixing with good company, the wire edge of art would wear off, and an eaſe of demeanor be attained. For this reaſon he thought proper, the next morning, to ſend for Monſieur Douperie, and to addreſs him as follows:

Monſieur Douperie, ſaid he, here is a young man of ſome talents, as the world ſuppoſes, though I never could find them in him; who, is in a fair way to be introduced into the political, and probably the gay world: and as he is but ruſtic and aukward in his movements, I would wiſh to have him poliſhed; not that I expect he can attain to great perfection in the higheſt ſpecies of the dance, ſuch as the minuet, or the cotilion, or even the manœuvres of a country dance; but ſimply in the poſition of his feet, and to ſtep and move with propriety. For I do not think it neceſſary for a ſtateſman, that he be a proficient in the ſaltatory art; but, ſimply, that he be able to bear himſelf upright, and to enter a room in an eaſy manner, and not take too long ſtrides in walking acroſs the floor.

The Frenchman, eyeing Teague, thought with himſelf, that he was but a rough ſubject to work upon; nevertheleſs, concealing his ſentiment, as the manner of the nation is polite and compliant, he replied. Monſieur Capitaine, ſaid he, ver great ſenſible of de honneur, que vous me faites, de attitude of dourſelf be ſo ver natural, dat prove de high degree que vous acquis in de art dat I taſhe; and trow un grand luſtre, on de talents dat I poſſede.

Such was the compliment to the Captain himſelf; though, by the bye, he was but a plain man, and had never been taught to dance.

Monſieur Douperie continuing, turned his attention now to the bog-trotter. Dis Monſieur, ſaid he, appear de beſt calcule of de vorld for de danſe. Sa taille, ver good, his limb promettent, ver much en faveur of his talents futures. His muſcle, et ſon apparance nerveuſe, confirm me of his ſtrenſe in de execution. His eye, be ver good, pour fixet ſon viſavis, his partner. Tout me promet un grand expectation make Monſieur moſt egal myſelf, in de art of de danſe.

As to that, ſaid the Captain, I would not have you too ſanguine. You do not take into view the low ſtate in which he is; and what pains will be neceſſary before you can bring him to that point where you begin with others. So low is my opinion of his preſent grade in point of manners, that I had thought of putting him a while under the care of a perſon ſkilled in breaking oxen, that he might be taught to move by rule in ſome rough way at firſt, before I would trouble you with giving him the nicer precepts that reſpect the locomotive art.

Tres plaiſant Capitaine, ver plaiſant, ſaid the dancing maſter, mais, j'me promet dat Monſieur make ver good proficiance, in ver ſhort time.

The Captain now thinking proper to withdraw, left Teague to his leſſons.

C H A P. VII.

MONSIEUR Patrick, ſaid Monſieur Douperie, for underſtanding that he was an Iriſhman, and thinking that all Iriſhmen were named Patrick, he gave him this appellation: Monſieur Patrick, ſaid he, il faut commencer, par les principes; muſt begin by de principle.

La primiere principe, de firſt leſſong eſt placer les pieds; place de foot. Voyez; dis foot, cy; comme cela, (ſhewing him how to place his foot) and ce luy, dat foot, la; comme dis foot. (Shewing him by his own foot how to place it) Tournez les pieds; open de foot, quoi! vous ouvrez la bouche; vous open de mout, and not de foot. Vous keep vos foot in de ſame poſition, et vous baillez: you open de mout. La ſecon principe, is to keep de body droit; trait. Muſt ſit firm ſur ſes membres, on de limb. Tenez votre body as dis (ſhewing him in what manner to keep his body) aſſieyez vous, ſur vos membres, comme ce la; dis way Monſieur. Quoi! encore la bouche ouverte, you open de mout again Monſieur Patrick. Fermez la bouche, ſhut de mout.

I ſtop here to obſerve, that the opening the mouth when an exertion of the mind or body is required, is a habit very common with uninformed men, and not at all peculiar to Teague: you will obſerve, that men, who have not been long, or at leaſt much in the habit of writing, when they put pen to paper, open the mouth, and protrude the tongue, moving it, as the pen turns to the right hand or to the left; or draws the ſtroke long or ſhort; and, you will ſee a cordwainer of good ſkill in his trade, from mere habit, and not any defect of art, put out his tongue, and move it, as if it could guide his hand, when he is pareing nicely the margin of the ſoal of a ſhoe or boot: Having made this obſervation in juſtice to the bog-trotter, I return to my narration.

The Captain coming in at this point of the buſineſs, made enquiry of Monſieur Douperie, what ſucceſs he appeared to have with his pupil. Bien-tolerable, Monſieur Capitaine, ſaid Monſieur Douperie, ver tolerable: Monſieur es d'une tres bonne naturel; ver good diſpoſition. A la commencement il ne faut pas nous flatter, muſt not flatter, wid de plus haut degre, du ſucces ; at de firſt of de leſſong.

The Captain, not ſo much from the words of the dancing maſter, as from his countenance, and the tone of his voice, ſaw, that he was not ſo ſanguine with regard to the proficiency of the bog-trotter as he had been at firſt : Nevertheleſs, he was not diſcouraged in ſuffering Monſieur Douperie to go on with his leſſons ; becauſe he expected little more, as has been ſaid, than ſome improvement of ſtep and gait. Nor did he draw any concluſion unfavorable with reſpect to the attainments of the bog-trotter in a political career; becauſe he well that aukwardneſs of manner is not at all inconſiſtent with the higheſt literary and political abilities ; and that ſome of the greateſt geniuſeſs that the world has produced have never been able to attain the graces of behavior. The poet Horace, ſays of Virgil ; magnum ingenium ſub inculto corpore latet : and the anecdote of Harley, earl of Oxford, is well known ; who, when Queen Anne made him Lord Treaſurer, his dancing maſter expreſſed his aſtoniſhment, and wondered what the Queen could ſee in him ; for he was the greateſt dunce he ever had at his ſchool.

With theſe reflections withdrawing he left the Frenchman to go on with his leſſon.

La troiſieme principe ; de tird leſſong, ſaid Monſieur Douperie, is to lift de foot ; you lift de foot, Monſieur Patrick, le pied droit, de right foot furs ; here Teague raiſed the left, O ! mon dieu, ſaid the dancing maſter, le pied droit, et non pas le guache ; de right foot, and not de left. Eſt il poſſible, you no diſting de right foot from de left. Il faut lever le guache : a la bonne heure, you lift de left foot.

Now, Monſieur Patrick ; un pas avec le pied guache ; lift de left foot. Here Teague lifted the right foot, thinking of the former leſſon, and willing to pleaſe the dancing maſter by giving him that foot which had ſeemed to be ſo much in requeſt with him. O ! mon dieu, par blieu, ſaid Monſieur Douperie, eſt il poſſible you no diſting de right foot from de left ?

It is obſervable of the French character that while they preſerve their temper, they are all complaiſance, and have the ſofeſt words imaginable ; but when they break, it is all at once, and they paſs to the oppoſite extreme of peeviſhneſs. It is not altogether owing to an irritability of nerve but to that ſyſtem of politeneſs which they cultivate; becauſe when the chord of civility is immoderately ſtretched by a concealment of the feelings, when it is let go, it flies the farther, and with the quicker vibration, beyond the medium of its tenſion.

O! mon dieu, par blieu, ſaid the Frenchman; and here he had almoſt ſaid foutre, which is one of the worſt epithets that is given, when great contempt is about to be expreſſed.

However, compoſing his temper, and reſuming his inſtructions; he continued; now Monſieur Patrick, ſaid he, le pied droit, lift de right foot. Here Teague, as he had not pleaſed his inſtructor by what he had done laſt, viz. lifting the right foot, now lifted the left, being always at croſs purpoſes, as it were, or ſtill too far forward, or too far back in his motions, to correſpond with the directions given.

O! diable, diable, ſaid the Frenchman, raiſing his voice, and almoſt vociferating; quoi ferai je? il eſt impoſſible d' inſtruire cet garcon: no poſſible make you underſtand fat I ſay, you do. Attendez vous, Monſieur Patrick; you look at me, and lift de foot dat I lift; now I lift de right foot; lift de right foot.

Teague ſtanding oppoſite the maſter, and lifting that foot which was on the ſame ſide with that of the inſtructor made the ſame blunder as before, and lifted the left foot.

Monſieur Douperie enraged beyond all bearing, ran out of the room, and left his ſcholar for the preſent.

The day after this, Monſieur Douperie, having compoſed his temper and attending, the Captain made enquiry, as uſual, of the progreſs of his pupil. The Frenchman endeavoring to put the beſt face on the matter, ſaid ſome things of courſe and complimentary; but could not help intimating that it was une grand difficulty en le commencement, in de beginning, to make Monſieur diſting de difference of de right foot, and de left.

As to that, ſaid the Captain, it is a national incapacity; for which, as alſo for their propenſity to make what they call bulls, it is difficult to account. There are not a people more brave than the aborigines of Ireland, and are far from being deſtitute of talents, and yet there is a certain liability to blunders, both in their words and actions, that is ſingular. Whether it is that a mind ſtrong and vigorous, and of extenſive range cannot attend to ſmall things; or that a great flow and hurry of animal ſpirits, carries them too faſt for reflection; or that there is a tranſpoſition of the brain, ſo that things preſent themſelves by contraries to the imagination; I cannot tell: but the fact is ſo that in their own country, as I have been told, when they are taught to dance, which, by the bye, is a hint which I forgot to give you, they bind on the right and left foot different badges, on the one, a twiſted wiſp of ſtraw, which they call a *ſugan* and on the other a band of ozier twiſted in like manner, which they call a *gad*: ſo that when the word is given to raiſe the one foot, and depreſs the other, it is *riſe upon ſugan, and sink upon gad*; ſo, that though the tiro may not all at once, and on the word given, be able to diſtinguiſh the right foot from the left, he may eaſily tell gad from ſugan, as his eye can aſſiſt his ear in this caſe; the object being ſimple; whereas right and left are relative terms, and that which is on the right in one poſition, will be on the left in the contrary.

Monſieur Douperie was willing to avail himſelf of this hint, for underſtanding that the bog-trotter was a candidate for ſtate affairs, he was greatly anxious to have the honor of giving him ſome proficiency. Accordingly, though he did not procure a ſtraw ſugan, and an ozier gad, yet he made uſe of what he thought might be equivalent, viz. a red rag, and a blue; ſo that inſtead of bidding him move the right foot or the left, he could deſire him to move the red rag or the blue.

Having tied theſe upon his ancles next morning, he began his leſſon. Now, Monſieur Patrick, ſaid he, lift de foot dat hab de red ribbon: Teague obeyed with exactneſs and promptitude, and raiſed that foot. Now, ſaid Monſieur Douperie, de foot dat hab de blue ribbon. Teague hit the direction, and raiſed the foot with the blue rag upon it.

A la bonne heure, vous y voila, ſaid the dancing maſter: ver glad Monſieur Patrick you make ſo good proficiance; en peu de tems, je vous preſentera a l' aſſemble. You danſe ver well, ſhort time.

La quatrieme principe, ſaid the dancing maſter, de fort leſſong eſt former une pas, to make de ſtep. Voyez Monſieur Patrick, fat I do. You make ſtep, ne pas long ſtep, mais van little ſtep. The Iriſhman attempting to obey the directions and to ſtep, made a ſtride about an ell in ength with his arms ſtretched out, and gaping at the ſame time. Foutre, ſaid the dancing maſter; quoi! Vous baillez; you ope de mout yet. Oh, diable! diable! foutre! une bete! But compoſing himſelf, he proceeded. Rangez vous a quartier; ſtep to de van ſide, comme ce la; ſhewing in what manner to ſtep out with one foot at right angles to the other.

The Iriſhman, endeavoring to confine his feet to rule, felt himſelf as much embarraſſed as if chained by the heels; and attempting to make the ſtep as requeſted, and making the uſual exertions, with his eyes ſtaring, his arms ſtretched, and his mouth open, loſt the command of himſelf on the floor, and being thrown from the line of gravity, was about to fall, when to ſave himſelf, he made a catch at the dancing maſter, and drew him down with him.

The dancing maſter ſuppoſing that he hand underſtood him, though in French, when he uſed the term foutre, and called him a beaſt, and reſenting this, was about to take vengeance, and having heard of their mode of biting, gouging, &c. in America, was much alarmed, and diſpoſed to throw himſelf on the generoſity of the Iriſhman, as not being able to contend with him in ſtrength: He exclaimed, O! my lord Patrick, excuſez moi, pardon, Monſieur Patrick, je demand pardon. Pauvre diable que je ſuis. I be van poor dible. Vous etes un honnete homme. Ver good man. Un homme brave, courageux, abſolument un homme brave, gallant, tres brave, O! je ſuis un malheureux, I be van poor dible. Je demand pardon, my lord Patrick.

Theſe were the exclamations of the Frenchman, though, at the ſame time, he was uppermoſt, but entangled by the bog-trotter, who having ſtill a hold of him, was endeavoring to riſe; which the other was diſpoſed to prevent, thinking it adviſeable to retain the advantage he poſſeſſed, and to keep him down until he could appeaſe him by his entreaties, or until help ſhould arrive ſo continuing his expoſtulation, he exclaimed, O! my lord Patrick, faites moi, grace. I give you my money. J'ai beacoup d'argent. I give you an order ſur mon intendant de cent Louis; one, two, tree hundred guinea. I forgive de compenſation of de leſſong,'

Teague, in the mean time, having underſtood that chaſtiſement was uſually given at ſchool, for inattention or ſlowneſs in acquiring the elements, and not underſtanding broken French, conceived, that the dancing maſter was expreſſing his reſentment, and about to inflict puniſhment; and therefore endeavoured to excuſe himſelf by a ſpeech on his part. God love your ſhoul, ſaid he, dont be after bateing me, becauſe I can't walk like a crippled cooſe, juſt at once. By Shaint Patrick, dis is like ſtoodying law in de workhouſe, where de firſt ting is a good bateing; God love your ſhoul, let me up, and i'l ſtep as ſtrait as a lame ſhape, or a dog wid dis leg broke into de bargain.

By this time ſtruggling, they were both on their feet, the Frenchman, ſtill calling out, voulez vous me tuer; O! ma femme, mes enfans, ſpare my life my lord Patrick, and the bog-trotter beginning to curſe and ſwear, and to raiſe the Iriſh howl.

Being diſengaged, the dancing maſter made his eſcape, and waiting on the Captain, not wiſhing to be under the neceſſity of giving any more leſſons, gave him to underſtand that Monſieur had made ver good proficiance, en ver ſhort time; that he was capable to preſent himſelf in public wid all de ſucceſs poſſible; that it was not neceſſary to give him any more leſſons.

The Captain did not ſuppoſe that the Iriſhman could have made ſuch advances as the politeneſs of the Frenchman would lead him to believe, but he concluded he might have acquired what would be ſufficient as a foundation for his obtaining ſome decency, though not elegance in his manner and deportment. Paying, therefore, Monſieur Douperie the ſum he demanded, and thanking him for the pains he had taken, the Frenchman withdrew.

CHAP. VIII.

HAVING beſtowed ſome pains to cultivate the perſonal movements of the bog-trotter, it now remained to endeavor to improve his manners. This the Captain undertook, himſelf, and though he had not read Cheſterfield, yet he had ſome common ideas of decency, and delicacy in habits, and behaviour. On this point, addreſſing his pupil, he began.

Teague, ſaid he, you have now got, in literal terms your rough coat off; that is, you have ſome better dreſs, than what you uſed to wear; you have alſo had ſome leſſons, in what manner, to ſtand, or move your feet, as there may be occaſion; it now remains to inſtruct you with regard to habits of delicacy, in ſome matters. You muſt be careful to keep your hands and face clean; pair your nails, and let no black be under them. Waſh the inſide of your mouth, and bruſh your teeth; keep a handkerchief, and wipe your noſe with this, not with your bare hand; when you cough, ſpit out, even ſhould there be nothing to ſpit, leſt the imagination of another, may ſuppoſe that there is; you muſt not belch, or break wind from your mouth, or from any other part. By the bye Teague, I have my fears of you in this laſt particular, for you know you have not been always careful in trotting with me to obſerve a delicacy in this reſpect; and, it would be the devil in hell, if in a company of ladies, an indiſcretion of this kind ſhould eſcape you.

In the next place you will be careful to avoid ſcratching your head, or your backſide, or putting your hand in the waiſtband of your breeches, or turning your back to the fire, and pulling up your coat behind, which is the way of the vulgar. Put but a ſmall quid of tobacco in your mouth, not ſwell the cheeks as if you had robbed a weaver of a ball of yarn, and put it there. Do not ſpit on a floor, but in the fire, or in your handkerchief if you muſt ſpit. In eating, ſit cloſe to the table, do not put your noſe too near the plate; put but a little in your mouth at once; do not ſpeak while your mouth is full; or while you chew. If any one ſpeaks to you in this predicament, bow; as much as to ſay I will anſwer you preſently: drink healths ſparingly, if at all. Do not blow in your cup to cool your tea. Keep your infirmities to yourſelf, and do not complain of coſtiveneſs, or laxativeneſs; of pains in the bowels, &c. A gentleman ſhould have no complaints, unleſs to his phyſician, of any thing, but the gout, or a fever, or the like. Give no information of a bad digeſtion; or food, being heavy, or light to your ſtomach; of your agreeing with this or that food, but its not agreeing with you, as the vulgar ſay; that is, as we ſhall underſtand you, it gives you the belly-ach. Take care not to value yourſelf, on your eating, as that will ſhew a groſs mind; or on your drinking much, as that is but a low ambition. Sing no bawdy ſongs; eſpecially amongſt ladies; ſuch as Brian O'Linn, and Arthur O'Bradley; or that about Triſtram Shandy O. For though theſe were ſuitable enough to your former ſtation, and ſuch as you have been accuſtomed to ſing among the girls at the taverns, yet they will not paſs amongſt more refined company. You muſt get ſome more faſhionable airs, ſuch as the Bird, or Guardian Angels, or the like.

Even at clubs, amongſt gentlemen, I would recommend it to you to avoid lewd and indecent ſongs; eſpecially if they are of the groſs and diſguſting kind. As you are an Iriſhman, a verſe or two of Lango Lee might be excuſeable, perhaps. It is true, that in the higher ranks, among both males and females, the double entendre is ſometimes uſed; but unleſs it is with great delicacy, and relieved by ſingular wit, it is not admiſſible.

There are rules of good manners which you are to obſerve. Such as when you walk with any perſon, let them walk next the wall; if you are about to enter a room, with another, let him enter firſt: or if about to ſit down, give way to another who is alſo about to ſit down. Decline the higher ſeat. You muſt not talk too much; eſpecially about yourſelf; boaſting, as I have heard you do ſometimes, of jumping and trotting, and how you could wreſtler, and the like. I am afraid, Teague, that after all the pains I am taking with you, you will ſpoil the broth, by ſome out-breakings, of your old tricks, and habits in ſome way or other. However, ſince I have ſuffered myſelf to be perſuaded to try the matter, let it go on, we ſhall ſee the iſſue of it. Theſe are the outlines of ſome of the hints upon manners, given by the Captain.

BOOK II.

CHAP. I.

The Beer Houſe.

HAVING thus far cultivated the bog-trotter by waſhing, and currying his perſon, forming his movements; refining his manners, and give him ſome ideas of delicacy of behavior, it now remained to indoctrinate him in a knowledge of politics: and for this purpoſe, as he could not read the Gazettes, or other publications, it became neceſſary, to give him the opportunity of oral information, on political queſtions: and as attending the debates of Congreſs, and hearing only, in the galleries, would not put it in his power to join occaſionally in the debates, and exerciſe himſelf in ſpeaking; the attending

ing private clubs, or ſpending evenings, occaſionally, at beer houſes, ſeemed the more eligible means to be adopted. Accordingly an evening, after this, the Captain taking him to a beer houſe, and occupying a bench, called for a mug of ale, and bade Teague attend to the converſations that were going forward.

The redemption of what are called certificates was at that time the ſubject of debate. It is well known to the readers of the preſent day in America, but which perhaps will not be ſo well underſtood when this work comes to be read an hundred years hence, that the United States, having incurred debts during the war with Great Britain, and being unable at that time to diſcharge them, could only give, certificates of the reſpective ſums due to the ſeveral creditors; theſe they did give to the ſoldiers of their army, to thoſe from whom they had purchaſed articles, or who had rendered any ſervice: The proſpect not being immediate of the public being in a condition of taking up theſe, and the neceſſity of many of the holders preſſing, they had transferred their right in the certificates for a fourth, fifth, or ſixth of their nominal value; in ſome caſes, at a much lower rate. The queſtion was, whether under theſe circumſtances, the original holder ſhould be bound by the contract, and the transferree ought to take the whole ſum from the public.

It was ſtated on one ſide, that it was the folly of the holder to make the contract. There was no fraud or impoſition in the caſe; what he did was with his eyes open. There was no undue advantage on the part of the purchaſer, for he took no more than the place of the holder; and the bargain was fair and equal on both ſides. The one had a preſent certainty which he preferred: the other an uncertainty of a greater ſum, of which he choſe to run the riſk. The purchaſer who gave credit to the bills of the ſtates, ſtood in a better point of view than the holder, who diſtruſting payment, had parted with them.

On the other ſide it was contended, that the certificates being only the evidence of the debt, the receiving that was no payment; that real ſervice was rendered, and real payment ſhould be made; that the purchaſer diſcovered a diſtruſt of the credit of the government as well as the holder, in not giving the full value, and therefore ſtood on no better ground; that from the prevailing ideas under which theſe contracts were made, the holder did conceive himſelf parting with theſe ſecurities at an under value, and the purchaſer, as obtaining them at that rate, but neither had an idea that the loſs on the one hand, or the advantage on the other, could be ſo great as on the principle of the proviſion made for the diſcharge of the public debt it had come to be; that for theſe and other reaſons meaſures ought to have been adopted of a diſcrimination between the original holders and the tranſferrees.

Teague had liſtened attentively, and, contrary to the injunction of the Captain, with his mouth open. He would willingly have taken a part in the debates, but the Captain, thinking the ſubject too abſtruſe to begin with, did not ſeem to approve of it, and ſhaking his head, repreſſed the diſpoſition of the bog-trotter.

The next topic of argument, was that of the aſſumption of the ſtate debts. In order to underſtand this we muſt ſtate; that, in carrying on the war againſt Great Britain, contracts were made, and debts incurred, on the faith of the confederated ſtates, by their repreſentatives in Congreſs, and this was called the continental debt. At the ſame time, contracts were made and debts incurred, on the faith of individual ſtates, by their repreſentatives in the ſtate legiſlature, and this was called the ſtate debt. This whole debt, continental and ſtate, had been thrown into one maſs, and the payment aſſumed by the Congreſs. The policy of this meaſure was now canvaſſed. On the one ſide, it was contended, that as the whole debt, continental or ſtate, was payable by the United States, each ſtate paying the quota apportioned by the reſolves of the former Congreſs, and having credit for what ſtate debt contracted on account of the war, was over or beyond this quota, the queſtion was no more than this, whether the ways and means of raiſing money for the diſcharge of its proportion of the ſtate debt, ſhould remain with any ſtate, as was before in the caſe of furniſhing its quota; or whether the United States, aſſuming the debt in the firſt inſtance, ſhould take upon themſelves to diſcharge the whole; that it came to the ſame thing, as the debt was payable by the whole, and the only queſtion, was with whom it ſhould lie to deviſe ways and means, to diſcharge it; that the ſyſtem of finance became more ſimple, when the United States, aſſumed the whole, and provided for the payment by ways and means of their own at once; that *it would contribute to the energy and ſecure the eſtabliſhment of the federal government, to have that government the immediate debtor of the whole amount.*

To this it was anſwered, that each ſtate was a better judge of the ways and means, within itſelf, for the raiſing money to diſcharge its debt; and while the United States, now having command of the imposts ſhould neceſſarily take upon them to collect and provide for the diſcharge of the continental debt, properly ſo called; yet it might be left with each ſtate as before, to collect and pay over what was called the ſtate debt; receiving credit from the United States, and having a right to draw from thence, any overplus of that proportion which by the reſolves of the former Congreſs they ought to pay of the whole debt.

The Captain thinking this ſubject alſo above the comprehenſion of the Iriſhman, was not willing that he ſhould ſpeak yet.

The next topic was that of the incorportion of the bank of the United States, ſome contending that no power was given by the conſtitution to the general government to incorporate banks; others aſſerting that though not expreſſly, yet under the article of paying debts, &c. and making laws neceſſary for that purpoſe, it was by implication given.

The Captain thought this alſo above the reach of Teague, and obliged him to be ſilent.

The next ſubject of argument was the policy of the war carrying on againſt the Indians. By ſome it was contended that an Indian was a good creature, ſimple and inoffenſive, like a young child; that you might put your finger in his mouth, and he would not bite; that by ſpeaking ſoftly and kindly, and giving him victuals and drink, and leggins, and breech-clouts, and blankets, you might do what you pleaſe with him; that when you gave him ammunition and fire arms, he would go out and kill turkies, and ſhoot down ſquirrels, and bring you in a deer, now and then; that there was no ſuch thing as an Indian ſtealing a horſe, or burning a houſe, or taking a ſcalp, unleſs you had firſt ſtolen his horſe, or burnt his houſe, or made a catch at his ſcalp; that when you made a treaty with theſe people, they had ſuch a love of juſtice, ſuch a ſenſe of honor, ſuch a perfect command of themſelves, and their young men, that, there was no danger of their departing from the treaty.

On the other hand it was advanced, that, as a ſavage differed little from a beaſt of prey; a wolf, or a panther of the woods; was rude; his paſſions violent, attached to no farm; cultivating no art; his only amuſement, or ſenſe of honour, war; or hunting, the image of war; his ſenſe of juſtice, little; his ſenſe of honour, none at all; no government in his ſtate of ſociety; no ſecurity for individual or national engagements; that fear pervading the maſs, by reaching the feelings, and apprehenſions of each individual was the only principle by which they could be governed; that inſtead of treaties and giving goods, as heretofore, it became us to retaliate by a heavy war againſt them, and to make known, by feeling, our ſuperior ſtrength.

Such were the arguments on each ſide of this queſtion; when the Captain looking at Teague, and obſerving that he was anxious to advance his opinion, aſſenting with a bow, or inclination of his head, he ſeemed to ſignify that he might ſpeak.

But before we hear him, it will be neceſſary to obſerve, that during the preceding arguments, the company had taken notice of him, as he ſat beſide the Captain with a mug of beer before them; and had wondered in their own minds, who he could be; for though he was a little bruſhed up by this time, as may be ſuppoſed, having been at the levee, and taught to dance, and received leſſons of delicacy, and what not; nevertheleſs, there was ſtill an uncoothneſs in his appearance that could not be all at once ſhaken off.

"His form had yet not loſt all her original roughneſs: nor appeared leſs than a paddy dreſſed; and the exceſs of ruſticity removed." He therefore the more eaſily engaged attention, when raiſing his voice, he addreſſed them as follows:

Plaſe your honours, ſaid he; I have heard of deſe Indians, when I was trating with the Captain my maſter. I came acraſs one o' dem, who affer'd a hundred dallars for my ſcoolp; he was going to a traty here abouts. But my good maſter the Captain took my part, and didn't let him take it aff; de vile ſavages! O! I have heard of deſe Indians; plaſe your honours; they come out of de woods, and ſtale ſhape, like de rabbers in Ireland, and burn houſes, and take ſcoolps; trate wid deſe! I would trate wid dem, wid a good ſhelelah, or a tomahawk to break der heads. Give dem goods! by Shaint Patrick, I would give dem a good bullet hole in deir ſaces; or ſhoot dem trough de backſide for deir pains. If I was in Cangreſs, and God love your ſhouls, I wiſh you would put me dere, I would make a law to coot dem aff, every one o' dem. O! if my uncle Phelim, and my couſins Dennis and Dermot, and my brother Murtock, and de oder boys was here, we would chaſe dem, as you would chaſe one of deir own ſhape; and keep dem aff de country, and ſend dem home to eat paratoes. God love your ſhouls, raiſe a good party and go out upon dem, and bring dem to de coort, and not let dem be ſtaling ſhape, and taking ſcoolps from de poor people.

You tink to plaſe dem, by ſpaking good words to dem. Spake a good cudgel upon der heads, and bid dem be aſy dear honies, and keep at deir homes, and plant paratoes, and be hang'd in deir own country; plaſe your honours. Trate wid dem! Trate wid de woolves or de bears, dat roon troo de woods: I would trate wid a good knock in deir troat, and be doon wid dem.

From the manner in which he ſpoke, of having been in danger of loſing his ſcalp, and the Captain reſcuing him, it was underſtood that he had been in a campaign againſt the Indians, and his fervour was excuſed, and thought natural. Thoſe particularly who were for uſing force againſt the ſavages, thought the Iriſh gentleman had ſpoken very well.

Encouraged with this ſucceſs, the bog-trotter was confirmed in his opinion, that he was fit for any political appointment; and the Captain himſelf, began to entertain better hopes of his advances than he had yet done.

* * *

CHAP. II.

THOUGH I am not employed in politicalaffairs; or, meaning to make my book a treatiſe of finance; yet I may be indulged in a few remarks on the preceding ſubjects.

I am far from being greatly confident that I am right; nevertheleſs I will acknowledge that in the caſe of the certificates, I always found myſelf inclined to have made a diſcrimination. It ſeems to me that even on the principles of the municipal law, it would have been juſtifiable. Let us apply the chancery deciſions to the caſe of the contract between the original holders, and the transferrees. In a court of equity, a contract will be ſet aſide on the principle of,

1ſt. Fraud.

2d. The unconſcionableneſs of the bargain.

3d. The being againſt the public intereſt, and good policy.

1ſt. Fraud: And in this caſe, it is not neceſſary to prove expreſs fraud: preſumptive is ſufficient. "This court, meaning the court of chancery, ſays lord chancellor Hardwicke, will relieve againſt *preſumptive fraud*, ſo that equity goes farther than the rule of law; for there fraud muſt be proved, and not preſumed only." 1ſt Atkins 352.

To apply this principle in our caſe. Is there not preſumption of fraud, where the holder of a certificate parts with it for a little more than the tenth of what is really due upon it? But it is well known that actual and expreſs fraud, did in general exiſt in the traffic in theſe ſecurities, the purchaſers, individually, or in combination with others, decrying the credit of the government, and depreciating as much as poſſible, the value of the certificates.

But the ſame great chancellor, lays it down, that “ To take an advantage of another man's neceſſity is equally bad as taking advantage of his weakneſs, and in ſuch ſituation, as incapable of making a right uſe of his reaſon, as in the other. Fraud has been conſtantly preſumed; or inferred from circumſtances, and conditions of parties; weakneſs and neceſſity on the one ſide, and extortion and avarice, on the other; *and merely from the intrinſic unconſcionableneſs of the bargain.* There are hard unconſcionable bargains, which have been conſtrued *fraudulent,* and there are inſtances, where even the common law hath relieved for this reaſon expreſſly.” 1ſt Atkins 352.

2d. But the bare unconſcionableneſs of the bargain, all idea of fraud out of the queſtion, would be ſufficient to ſet aſide the contract in a court of equity.

Sir John Strange, the maſter of the rolls in the court of chancery lays it down; that “ there may be caſes where this court will interpoſe to prevent improvident perſons from ruining themſelves, *before the expectancy falls into poſſeſſion,* though no expreſs fraud or impoſition appears.” 1ſt Atkins 346.

But let it be ſuppoſed that the contract was equal, and conſcionable at the time of making it; the one taking a ſmall ſum certain, and the other receiving the uncertainty of a large ſum; yet has it not become unconſcionable by the event? Did any purchaſer ever expect to be paid the whole nominal ſum, in gold or ſilver? The ideas of the time muſt be yet freſh in every man's mind; and we well know that no man was ſo ſanguine as to expect this. It was ſuppoſed that ſomething might be done towards paying the intereſt at a future day, or lands in the weſtern country, might be obtained for them. But whatever the purchaſer might think, no ſeller did imagine that for one-third, or one-half of a dollar, he was transferring twenty or twenty five ſhillings. It was not in the contemplation of the parties to loſe ſo much on the one ſide, or gain ſo much on the other. It is an unexpected event that has put it in the power of the public to do more in making a proviſion for the payment of the public debt, than could at that time be foreſeen. What is more; it is an event brought about by the *joint efforts of the original holder and the tranſferree; I mean a new conſtitution of government,* under which the legiſlature of the ſtates having the command of all reſources, was able to make a better proviſion for theſe debts. It is unreaſonable, and unconſcionable that the transferree ſhould take all the advantage of this event? Let any man putting a thouſand dollars in his pocket from the bank of the United States, look at the war-worn ſoldier, or the widow and fatherleſs who has parted with them, and ſay if his conſcience is not touched with a ſenſe of the unreaſonable gain. If it is not, it ought to be. At any rate, on the principle of unreaſonableneſs, a contract of ſuch undue advantage, would not be ſanctioned by the law. The

3d. Ground is that of the public intereſt, and good policy. Lord Hardwicke lays it down, " that political arguments, in the fulleſt ſenſe of the word, as they concern the government of a nation muſt, and have always been of great weight in the conſideration of this court (the court of chancery) and though there may be no dolus malus in the contract, as to other perſons; yet, if the reſt of mankind are concerned, as well as the parties, it may properly be ſaid that it regards the public utility." 1ſt Atkins 352.

There can be nothing more hurtful to a people than ſudden loſſes, and ſudden gains to individuals. Happineſs depends on a gradual acceſſion of attainment. Perhaps a ſudden loſs inflicting with melancholy, is not more hurtful, than ſudden great gains, hurrying into a ſituation for which the mind is not gradually qualified. But ſudden gains out of the way of common induſtry, affect the ſenſations of others, who partake not; and feel chagrin and diſſatisfaction with their ſtate in life.

Such gains ſap the foundation of common induſtry. For what man will be equally content to labour in his vocation, and purſue the common means of a livelihood when he ſees his neighbour all at once, by ſome fortunate caſt, ſo far before him in his acquiſitions. It is on this principle that our legiſlatures have prohibited gaming, lotteries, &c. In the natural world there is a gradation in all things. Animals grow to their ſize in a courſe of years; trees and plants, have their progreſs; Jonah's gourd might ſpring up in a night by a miracle; but in general all the productions of nature have a regular period of increaſe.

The attainments of men are made to depend uſually upon their induſtry. As ye ſow, ſo ſhall ye reap. In well regulated ſocieties this œconomy is imitated, and where one eſtate comes by accident, five hundred are acquired by common means. Such an inſtitution of things conſtitutes the health of any people.

On all or any of theſe grounds, therefore, fraud, unconſcionableneſs, or ſound policy, a contract of the nature in queſtion, would have been ſet aſide on a bill in the chancery of England, and in our courts, the contract would not be eſtabliſhed againſt the original holder of a certificate: or on payment to the transferree, an action would lie to the original holder, counting for money had and received to his uſe, and demanding all above the ſum originally paid, and with legal intereſt from the date.

But it will occur, that there were in moſt caſes a number of transferrees between the original holder, and the then poſſeſſor. The impracticability of making theſe anſwerable to the original holder, for their reſpective proportions of the undue gain, will put them out of the queſtion. The caſe would then have ſtood between the original holder and the laſt transferree. Shall he be anſwerable to the original holder for all the intermediate gains? No. But let him take no more than the then ſelling price of the certificates. It became the legiſlature in the firſt inſtance to have aſcertained the current value of the public ſecurities, and to have made proviſion for the redemption of them in the hands of the transferrees, at that value and no more; but in the hands of the original holders, at the full ſpecie value; and let the ſum ſaved from transferrees go to the *original holders* who had transferred. Was it practicable that theſe could be aſcertained? Let the proof lie on the original holders; and where it could not be made, let the public be the gainers.

As to the aſſumption of the ſtate debts, perhaps, it would be adviſeable for me to be as ſilent as the bog-trotter; as it is poſſible, I may not have a perfect knowledge of the queſtion. But from the knowledge I have on the ſubject, it has appeared to me I will not ſay an *unjuſt*, but an *impolitic meaſure*. If more were led to look to the general government, and to depend upon it, as being the general debtor; yet with this it took the odium of impoſing duties to diſcharge the whole. It would have been as well perhaps, to have left the ſtates themſelves, to enact exciſe laws, or to deviſe whatever other ways and means, they thought proper while the impoſts, which the United States had now got in their collective capacity, would have been ſufficient to have anſwered the continental debt where they were the immediate contractors. There is that advantage in a public debt, that the fortunes of many are made to depend on the exiſtence of the government; but as there, in the nature of things, can be but few, in proportion to the whole, there will be in that proportion, a greater number to be affected with the payment, and to be careleſs of the exiſtence of the government, or to wiſh a diſſolution of it. When that debt, as in the preſent inſtance, by the neceſſities of the diſtreſſed, the diſtruſt of the credulous, and opportunities of the knowing, has come to be in few hands; after having paſſed from the moſt deſerving, at a ſmall value it exiſts with an odium upon it in the public mind, which naturally transfers itſelf to all ways and means that can be deviſed for the diſcharge of it. At the ſame time that it is well to brace the government, and ſecure its ſtrength, it is an object of equal moment to preſerve it popular: affection, as well as power, are the bands of authority.

As to the bank incorporation, I ſhall only ſay, that the doctrine of infering powers by *implication*, is extremely dangerous, and may eaſily be carried to overthrow all the boundaries of any conſtitution. I think it much the moſt adviſeable, when the caſe is doubtful, to wait until the ſame authority by which the conſtitution is eſtabliſhed, ſhall have declared its ſenſe on the ſubject. For otherwiſe, except as to the *form* of a government, independent of its *powers*, a conſtitution will be of no uſe.

A tranſgreſſion of the conſtitution is the breach at which tyranny enters; and of all things it is the moſt difficult thing to preſerve a conſtitution inviolate. The Council of Cenſors in Pennſylvania, was a means, and I think a good one. They did themſelves honour in the report they made with reſpect to the violation of the conſtitution, though the ſpirit of party prevented them from going far enough. Under the United States there is but one means, and that is the deciſion of the judiciary. The judges have done themſelves honour in a late caſe where they had the independence to declare a law void which they conſidered as unconſtitutional. In the caſe of the bank, would not a writ of quo warranto lie. I can have no doubt of it; and, I may be miſtaken, but I can have no doubt but that the judges would find themſelves bound to declare the act in queſtion not within the powers granted to the United States, and therefore void.

As to Indian treaties, having occaſionally in this work, inſinuated my ideas, it may ſeem a repetition to ſay any thing more on the ſubject. Indeed the objection may lie in general againſt the work, that certain ſubjects, ſuch as the Philoſophical Society, Popular Preaching, Indian Treaties, &c. have been too often introduced. To this, I have to anſwer, that it has been the ſyſtem I propoſed, not to exhauſt a ſubject all at once, but to touch it for the preſent, and introduce it afterwards in a different point of view, where ſuch things might be added, as would otherwiſe originally have been brought in; juſt as, in order to preſerve a reliſh for the ſame food, we do not dine upon it in continuance, but having had veal to day, take pork tomorrow, and the third day return to veal again.

Having certain ideas to inculcate, I bring them forward at various times, and in different ſhapes, with front, flank, rear, corps de reſerve, &c. As the human mind, from defect of attention, or incapacity, cannot be reached all at once, in the manner of the prophet, imitating his zeal, and knowledge of the heart, I give "line upon line; precept upon precept; here a little, and there a little." This will be my apology, for touching the ſubject of Indian treaties again in this volume.

On this ſubject I lay down theſe principles; that an Indian is a man, and you may bind him by kind words and good acts. But he is an ignorant, uninlightened man, and when you loſe the affections of his heart, you have little hold upon his reaſon to recover it: Reſpect for you, in the firſt caſe, is the ground of his attachment; fear of you in the laſt, muſt be your means to reclaim him. Hence it depends upon circumſtances when a *treaty is expedient*, and when a *war is neceſſary*.

Apply this to our preſent ſituation with the Indians. At the concluſion of the war with the Britiſh, we were thought to be conquerors: though the ſavages were kept in the dark with reſpect to the ſtipulated ſurrender of the poſts on the lakes, and the ceſſion of the Indian country by their allies, yet it had tranſpired among them that we had been ſucceſsful againſt the great king; hence a fear of us was impreſſed, and it was *expedient to treat*.

We did treat, and after ſome interval, as will always be the caſe, war, again took place. They have

have had the advantage. This is not, therefore, *the criſis to treat.*

Amongſt ourſelves, do we not find, that if you yield to the impoſition of an ignorant man, he will attribute it to your want of diſcernment to obſerve it; whereas, on your part, it was to avoid all contention with a low perſon. If you are inſulted by an ignorant man, he will attribute it to your cowardice. that you do not challenge him, whereas, it is an unwillingneſs to have your name mentioned with his, as having had a diſpute at all. If you attempt to negociate a contract with an ignorant man, and aſk him juſt what you ought to aſk, he propoſes leſs than he otherwiſe would have done; and not until you convince him, that you are at a world, in theſe matters, will you induce him to agree to what is reaſonable.

A ſmall ſucceſs with an ignorant man, againſt an adverſary, will give him hopes, which the occaſion does not juſtify; becauſe he does not comprehend the principles, and ſee how much accident, or cauſes that may not exiſt again, had to do in the buſineſs. It is therefore like ſelling a fowl in a rainy day, to attempt negociating with an ignorant man, when his imagination is not corrected by an experience of facts againſt him. It is on the principles of human nature, that I found my ideas of managing the Indians.

I would deprecate a treaty at preſent, becauſe it could not be permanent, We are in a fair way, to bring things to a ſtate in which it might be adviſeable to treat. Let the event be what it may, I am one of thoſe who not only approve of the preſent war againſt the Indians, but alſo of the principle on which it is carried on, viz. by a body of regular and well diſciplined troops. It is ſuggeſted by ſome, that the militia would be adequate. What? Becauſe in the courſe of the war againſt the Britiſh, when we had not diſciplined troops at all times, and in ſufficient numbers to oppoſe to the enemy, the militia of neceſſity were obliged to act, and ſometimes acted well, will it be ſaid that they were preferable to the diſciplined troops? we know they were not, though occaſionally they diſcovered bravery, and were obedient to orders. But ſuppoſing them equal; what is more, ſuppoſing them preferable; are the inhabitants of the weſtern country. to be perpetually harraſſed with militia duty? To be ſubject to the neceſſity of quiting their occupations, and to be occaſionally ſoldiers? Did not the militia during the war with Britain, groan under the neceſſity of being obliged to act? And ſhall this grievance exiſt to the weſtern country, ten years after that war has been terminated; and when it is in the power of the government, knowing the ſeat of war with the ſavages, to have regular troops to oppoſe them; not as in the caſe of the Britiſh, where by means of their fleets, the war was ſuddenly transferable from place to place, and the militia were obliged to act, in order to aſſiſt the parts of our army; until a greater force ſhould arrive.

Militia! That is; let every man do his own fighting. Why not every man his ſmithing, maſoning, weaving, and tayloring, as well? Becauſe it will be better to have perſons who will make a buſineſs of each particular branch, and ſtick to it. It does not do to be a Jack of all trades. Well, and why plow a ſpell, and then fight? But the riflemen of the weſtern country, are the beſt calculated to fight the Indians. Well: enliſt ſuch, and give them rifles, and make an abiding body of them, that the country may have a permanent force to depend upon. But they will not enliſt. I engage it, if you pay them well. When militia are called upon they are not thoſe that are drafted that go; they are ſubſtitutes. They coſt high to thoſe that employ them; and being the refuſe of the country, they are good for nothing when they are employed. But let thoſe that are drafted go. Well; draft them from the inland parts of the government, that have not families to defend on the frontiers, and ſee what will then be ſaid. Volunteers are the thing, making a ſudden incurſion. If they make a ſudden incurſion, they will make a ſudden a ſudden recurſion, and leave the matter as they found it. A large army cannot find the Indians. They will run away. Well, ſtay till they come back. Occupy the country; and occupying it, then prepare to treat. Treating in their own towns you will not be impoſed upon by raggamuffins paſſing for chiefs; or tribes treating who are at peace already, and are ſo ſituated that they dare not go to war. But the weſtern country is not worth defending at the expence of a ſtanding army. Give it up then; abſolve us from our allegiance, and let us make terms with the Britiſh who have the command of the Indians. For an army at leaſt equal to the preſent eſtabliſhment muſt be kept up; otherwiſe all the treaties that can be made, will be of no avail; for a preſent viſible force is the only ſanction of engagements, with the ſavages; more eſpecially in their preſent ſituation, impelled, and ſupported by the traders of Britain. I will not ſay how far the government takes a part, as there are different opinions on this ſubject. But it is not the weſtern country only that you are defending. It is the very ſea coaſt ſettlements. For if we give way, and return to the eaſt of the mountains, will not the enemy come to the eaſt after us? If he finds no horſes or blankets, on the one ſide, will he not purſue his rout to the other? If he miſſes a ſcalp ſhort of the Schuylkill, will it not do to take it there? The fact is, that the command of lake Erie, by poſts eſtabliſhed upon it, and from thence to the Wabaſh, are the only means of repreſſing the Indians; not ſo much from the actual force of theſe eſtabliſhments as from the effect upon the imagination of the enemy; for ſeeing the boldneſs of the ſtep, they will count more upon our force than they ought; as at preſent they count leſs: and it will refute the Britiſh traders, who deny the ceſſion of the country made by that government. But more eſpecially, by encouraging our traders under the protection of our poſts, a commerce will be eſtabliſhed with the ſavages, under the noſe of the Britiſh, and we may equally have the direction of them.

Surely any man of the ſmalleſt reflection muſt know, that a treaty and giving goods, is but a tranſitory act, and can have but a tranſitory effect; whereas the means that will reduce, and the intereſts that will conciliate, ought to be permanent to be of any uſe.

BOOK III.

CHAP. I.

THE circumſtance of having been at the levee, and having made a ſpeech in the beer-houſe, which had been much approved, and above all, it being announced that he was a candidate for ſtate employment, had made the bog-trotter a pretty general theme of converſation. Sundry perſons who were expectants upon government, had procured themſelves to be introduced to him, as ſuppoſing that when in office, by and bye, he might have it in his power to do them ſervice. Even by thoſe that were in government, in the legiſlative, executive, or diplomatic line, he was not neglected. Several members of Congreſs had left cards. Aſſiſtants, and deputy aſſiſtants in offices, foreign conſuls, two or three directors and caſhiers of banks, had waited upon him and paid him their compliments.

His name became known in the gay world, and by a gradual introduction, he had become acquainted in ſome of the beſt families of the city. The ladies, in general, were much taken with him. They thought him a plain, frank, blunt ſpoken Iriſh gentleman; not harraſſing them with deep obſervations, drawn from books, or an oſtentation of learning; but always ſaying ſomething gallant, and complimentary of their perſons, or accompliſhments; ſuch as God love your ſhoul, my dear cratur, but you are de beauty of de world. Sleeping or waking, I could take you to my heart, and ate you wid de very love o' d' my ſhoul dat I have for you. De look o' d' dur face, like de ſun or de moon, run trugh me, and burn up like a coal o' d' de fire; dat I am ſhick and fainting to take du to my arms, my dear cratur.

Declarations of this nature, made without any ambiguity, and warm and violent in their nature, had rendered him, as I have ſaid, pretty generally a favorite of the ladies: far indeed beyond any thing which the Captain, ſimple and ignorant of the world, had ever imagined: his aſtoniſhment therefore was not ſmall, a day or two after this, when walking the ſtreet, he ſaw a carriage, paſs by, with a gentleman and lady; and on aſking whoſe carriage that was, and who the gentleman that was in it; for he was ſtruck with ſome reſemblance of the bog-trotter; it was anſwered, that it was the carriage of Mr. Haberdaſher, a merchant of the city, whoſe lady was taking an airing it would ſeem with Major O'Regan, a member of Congreſs, or Ambaſſador, or ſomething that was juſt come to town. God Almighty! thought the Captain; is it poſſible. I ſee that I have been a fool, all my life, and though juſt going out of the world, am but beginning to get experience to live in it. I had been led by his own confidence, and by the opinion of others, though with great doubts, on my part, to ſuppoſe it poſſible that he might have come to be of ſome reſpect in government, the diſcharge of an office, requiring rather ſolid, than brilliant parts; but that in ſo ſhort a time, or indeed, after any period, he ſhould become a favorite of females of taſte and faſhion, never entered into my head at all: and forſooth they have given him the appellation of Major, though he is about as much a Major as my horſe.

Such were the ideas which the circumſtance of Teague in a carriage with a fine lady, naturally produced in his mind. Nor indeed ſhould we think them unreaſonable, were it not that we know there was nothing extraordinary in the caſe. For though abſtractedly conſidered, it would ſeem improbable that the female mind of great delicacy, and refinement, ſhould be captivated by a rough and groſs object; yet we know that the fact is in nature, and we muſt leave it to the philoſophers to account for it. Nor will this be any difficult taſk, when we conſider the powers of imagination. Here was a new object, unknown as to its origin, and high as to its pretenſions; and what is novel, and not fully comprehended, and lofty in its nature, has a ſupereminent dominion over the human mind. Hence the proverb, "far fetched, and dear bought, is good for ladies." But on the preſent occaſion, a particular principle operated in favour of the bog-trotter: viz. the taſte and faſhion of the day. For, as, in the age of chivalry, a knight was the only object in requeſt, and at the beginning of the revolution in America, a Baron, or a Count from France or Germany was the ton, ſo now, ſince the adoption of the federal conſtitution, the appurtenant officers of government are the only characters in vogue. And as in the firſt inſtance, mere ſquires had been taken for knights, and paſſed very well, and in the ſecond caſe, taylors and barbers, had ſlurred themſelves for gentry or nobility, what could hinder the bog-trotter from availing himſelf of the whim of the day, and be taken for a perſon qualified to fill any place in government, from the bare pretending to it? And being once taken for ſuch, what prodigy was there in his being in requeſt with the females, and all the firſt families of the city, who might be ambitious, and vie with each other, in having him married to a niece or a daughter, that ſo being raiſed above plebians by the connection, they might be conſidered as of a pratrician degree? Let the principle be what it would, whether taſte, or ambition, the fact was, that the bog-trotter was courted and carreſſed by all the firſt people: there could be no card party without Major O'Regan. A young lady ſitting by a gentleman in any houſe, and ſeeing him paſs by, would ſtart up, and run to the window and ſay, O, there is Major O'Regan. When he was in company, and would laugh, and put out his tongue, as if he was about to ſing, Lilibullero, the young ladies would laugh too; not that there was any jeſt, in what he or they ſaid, but juſt becauſe the Major had laughed. When he would put out his great paw to touch the hand of any of them, O, la! Major, one would ſay, O, now! Major, another would ſay; don't now Major, a third would exclaim, rather to attract his attention, than to repreſs his advances. The fact was, there ſeemed to be a kind of Teagueomania, amongſt the females, ſo that all idea of excellence, perſonal, or mental was centered in him, and all common lovers, were neglected, or repulſed on his account. A melancholy inſtance of this kind occured to the Captain the following day, when walking by the margin of the river on which the city ſtood, and towards a grove of wood, which ſkirted it on the ſouth, he obſerved a man ſitting on a tuft of the bank, with his head reclining forward, in a melancholy poſition, and looking down upon the wave beneath him, in the manner in which Achilles is deſcribed by the poet Homer, as looking on the purple ocean, and complaining to the goddeſs Thetis of the injury done to him, when the maid Briſeis, had been taken from his arms by the order of

Agamemnon. Senſibly touched with an appearance of woe in any caſe, the Captain could not avoid advancing, and accoſting him: Sir, ſaid he,---but what need I take up the time of the reader with ſtating particularly the words of the addreſs: it is ſufficient to ſay, that with all the neceſſary delicacy, the captain gave him to underſtand that he took a part in his misfortune, if there was any upon his mind, and would think himſelf extremely fortunate if by language, or acts, he could alleviate his griefs.

Sir, ſaid the other, it is impoſſible. I am an unhappy man, who have been for ſome months in love with a young lady of this city, and whoſe affections I had conceived myſelf to have engaged by the moſt unremitting attention. I had counted upon her, as my wife, and in all my induſtry in buſineſs, which is that of a merchant, I had my thoughts directed to the proviſion, I hoped, to have it in my power, to make, in order to ſupport her with dignity and affluence. Yet within theſe few days, her attention is engaged, and her affections alienated by a certain Major O'Regan, that is, or, is about to be engaged in ſome public employment.

Major O'Regan, ſaid the Captain, laughing; is it poſſible!

Do you know him, ſaid the gentleman?

Know him, ſaid the Captain; he is my bog-trotter; he has been my valet de chambre this three years; and of late my hoſtler and boot cleaner, in my travels to this city. I believe I could prevail with him for a pair of breeches, or ſo, to reſign his pretenſions to the lady.

At this, the eye of the inamorato began to reſume its luſtre; and the paleneſs of his countenance to give way to ſome freſhneſs of complexion. Give me your name, and the name of the lady, ſaid the Captain, and call upon me to morrow, at the Indian Queen, about nine o'clock, and I will endeavor to make ſuch terms on your behalf with this ſame Major O'Regan, that he will give you no farther trouble, on the ſcore of the lady.

The inamorato expreſſed his thankfulneſs with great animation and fervour; and accepted the invitation to wait upon him at the time and place propoſed, informing him, at the ſame time, that his name was Williams, and that of the lady, was M'Cracken, a daughter of an alderman of the city of that name.

The Captain coming home, addreſſed the bog-trotter as follows: Major O'Regan, ſaid he, for that I find is the title which they have given you, there is a young lady of this town of the name of M'Cracken, whom you have by ſome means engaged to think favorably of you, to the neglect of a former admirer, a Mr. Williams, a merchant, of this city. This gentleman had a claim upon her from a prior attention, and though there is no municipal law that conſtitutes it a wrong in you to interfere; yet humanity will dictate that it is a wrong. Becauſe it is a ſmall thing to a man whoſe affections are not engaged; and who has yet waſted no time upon an object, to decline attention to it, or relinquiſh it. But to him who has ſet his mind upon this or that lady, it is death to be repulſed, and a man of honor and delicacy of feeling, who ſees the advances of another which are well received, will not interfere, even though the object might be agreeable to him. Much leſs will he amuſe himſelf at the expence of another, by paying attention when it is his own vanity alone that he conſults, in ſhewing in what point of view he could ſtand if he ſhould think proper to perſiſt. I hope better things of you Teague, and that you will conduct yourſelf on the principles of honour and humanity; you will reſign this flirt, for ſuch I deem her, who ---- he was going to ſay, who could be tickled with you; but having a point to carry with Teague, he choſe to uſe ſoft words; who, continued he, could ſo readily change one lover for another. What ſecurity have you of the affections of one of ſo verſatile a mind, Mr. Williams is a merchant, and has cloths in his ſtore: he will give you the pattern of a pair of breeches to decline your pretenſions, and reſign the jade to him who had firſt caſt his eye upon her.

Teague, much more from this laſt part of the argument, than from the fine ſentiments of delicacy, &c. which were laid down in the firſt of it, conſented to relinquiſh the dulcinea; and ſo when Mr. Williams called at the hour propoſed, an order for the making of a pair of breeches was given and the bog-trotter pledged his word, that he neither would laugh, talk, walk, or ogle with her any more.

Shortly after this, while reading a newſpaper, the Captain heard two men converſing at the oppoſite end of the ſaloon in which they ſat, one of them expreſſing his concern that having a cauſe to be tried before the court then ſitting, his lawyer Mr. Hardicknute could not attend, being indiſpoſed, and as it was alledged, from a diſappointment in love, by a Miſs Thimbleton, who was of late, as it appeared, taken with a certain Major O'Regan, an Iriſh gentleman of ſome note, who had paid attention to her.

Enquiring the reſidence of the gentleman, and being informed, the Captain ever prompt to do offices of humanity, immediately calling for Teague, who was in the bar room with the waiter getting him to write a love letter for him, ſet out on a viſit to lawyer Hardicknute, and being admitted to his chamber, where he lay languiſhing in bed, accoſted him, giving him to underſtand that he knew the cauſe of his complaint, not by feeling his pulſe as did the phyſician of Demetrius, who was in love with Stratonice: nor by any power of conjuring; but ſimply by hearing it from a client who was intereſted in his recovery; and that in conſequence of this information he had come to relieve him, and had brought the identical Major O'Regan along with him, who for half a johannes was ready to reſign all pretenſions to the lady. This the Captain preſumed, from his influence with the Iriſhman, and from his ſucceeding on the former occaſion.

The ſick lawyer at this ſat up; and having put on on his gown and ſlippers, expreſſed great thanks to the Captain and the Major, and very readily handed a half johannes from his bureau, and calling for pen, ink and paper, for he was not ſufficiently reſtored to go to his office, he ſignified that it would be proper the Major ſhould give him ſome inſtrument of writing as evidence of the contract. It was agreed on the part of the Captain and the bog-trotter; and the lawyer wrote as follows:

"Know all men by theſe preſents, that I Teague O'Regan, Major, am held and firmly bound unto John Hardicknute, in the ſum of one hundred pounds, money of the United States, well and truly to be paid to him the ſaid John, his heirs, executors, adminiſtators, or aſſigns. Given under my hand and ſeal this ſecond day of June, in the year of our Lord one thouſand ſeven hundred and ninety-one.

The condition of the above obligation is ſuch, That if I the ſaid Teague O'Regan, ſhall withdraw all attention, courtſhip, or wooing on my behalf from a certain Martha Thimbleton, lady, then the ſaid obligation to be void, otherwiſe to remain in full force and virtue.

his
TEAGUE + O'REGAN
mark.

Signed, ſealed and delivered
in the preſence of
JOHN FARRAGO.

This matter being fully ſettled, the Captain and the bog-trotter took their leave and departed. On their way home, a man was ſeen to run acroſs the ſtreet, dreſſed in black, but without hat, coat, or breeches on. The Captain conceived it muſt be ſome mad ſans culotte, or unbreeched perſon that had come over from Paris, and was running through the ſtreets here in order to bring about a revolution; but on enquiry, he was informed, that it was the Revd. Mr. M‘Whorter, a young clergyman, who had been deranged in his underſtanding on account of a preference given by Miſs Fiddle to a certain Major O'Regan, who had ſeemed to have engaged her affections; that it was firſt diſcovered on the preceding Sunday, when in his prayer, inſtead of ſaying "give us this day our daily bread," he repeated, give us this day our daily Miſs Fiddle, and inſtead of ſaying, "deliver us from evil," as he ought to have done, he ſaid, deliver us from Major O'Regan; that ever ſince he had been getting worſe, and now had thrown off a part of his garments, and expoſing himſelf in public, appeared to be mad altogether.

The Captain thinking on the ſubject, was about to parody that line of the poet and to ſay;

> *Ye Gods what havock does O'Regan make*
> *Amongſt your works.*

But repreſſing all poetical flights, he wiſhed to loſe no time, but as ſpeedily as poſſible to wait upon the unfortunate eccleſiaſtic, and by ſatisfying his mind, remove his derangement. Accordingly purſuing the clergyman, and having had him ſeized and conveyed to a chamber; he endeavored to make him ſenſible that Major O'Regan, the cauſe of his misfortune, who was there preſent, was ready to quit claim to Miſs Fiddle, and give him no cauſe of uneaſineſs any farther. For this, on their way, the bog-trotter, in conſideration of an intereſt in the clergyman's prayers, had promiſed to do. But poor Mr. M'Whorter was too far gone. He could talk of nothing, but ſome incoherent jargon conſiſting of a mixture of ſcripture and profane language, one while about Miſs Fiddle and Major O'Regan; another while of Daniel in the Lion's den, and Jonas in the whale's belly, and the Devil running into ſwine. He would imagine ſometimes that the devil was in himſelf, and would ſqueel like a pig.

The matter being thus hopeleſs, they ſet off to come home. On their way they fell in with a man who called himſelf a doctor, and had a bliſtering plaiſter in his hand, and a gallipot, and a clyſter pipe tyed with a ſtring about his neck, and hanging down his back, and had alarmed two or three ladies juſt before, offering his ſervices in the way of his profeſſion. On enquiry, it was found, that it was the celebrated doctor Cataplaſm that had loſt his ſenſes, within three days paſt, on account of a Major O'Regan, that was likely to carry off Miſs Blaſm, to whom the doctor had been a ſuitor for ſeveral years, and with whom he had been juſt on the point of marriage. Deſpairing from the late experiment of doing any thing with mad people, the Captain waved any trouble with the doctor, but looking ſternly at Teague; this will never do, ſaid he: I cannot reconcile it to myſelf to be in the moſt diſtant way acceſſary to ſo much miſchief; and as, from a deference to the judgment of others, and to your importunity, I have ſuffered myſelf to be the means of introducing you to this ſphere, I muſt take care to repair the injury as far as may be in my power, or at leaſt prevent any increaſe of it as much as poſſible. If there is ſome taliſmanic charm, God knows what it is, in your perſon or appearance, that makes you thus formidable to the peace and happineſs of others in giving this ſucceſs amongſt the females, and if you have not generoſity, or moral ſenſe of duty, to uſe your advantage conſiſtent with humanity, it is full time you ſhould be checked and drawn from this ſphere altogether, and ſent to your former bog-trotting, or put into the ſtate if you can get there, that honeſt men may marry their wenches, whoſe affections they had previouſly engaged.

The bog-trotter was ſomewhat obſtreperous; or as the vulgar ſay, obſtrapalous, on the occaſion; and ſeemed to ſignify that he would not deſiſt; but would pay attention to whom he thought proper.

The Captain ſaw that it was a difficult matter to lay the devil he had raiſed; and his hopes reſted in this, that he was but the bubble of a day, and that though light-headed light-headed young women in the unfortunate caſes mentioned, had given him a viſible preference, yet it was rather to torture their former lovers with a view to try the ſtrength of their paſſion than with any intention ſeriouſly to make choice of him, and finally accept him for a huſband. For he could not think it poſſible that a woman of faſhion, and education, would ultimately be willing to give her hand to ſuch a raggamuffin. If indeed, he could come to be a judge, or a governor, ſuch a thing might take place; but as it was, it ſeemed to outrage all credibility.

In this he was miſtaken; for but the very next day, he was waited on by Mr. Mutchkin, a merchant of the city, who was in the wholeſale and retail way as a grocer, and who had an only daughter, Miſs Mutchkin, to whom the Iriſhman had made his moſt ſerious propoſals. It was to her, by the aſſiſtance of the waiter, that he had been writing love letters: Mr. Mutchkin, a cautious man, before he would give his conſent to the match, thought proper to call upon the Captain, whom he underſtood to be the uncle, or guardian of the young gentleman, with a view of enquiring into his expectations.

Expectations! ſaid the Captain, why juſt this; that if he ſhould chance to get into office, it is well, and if not he muſt return to his bog-trotting. Bog-trotting! ſaid the merchant. Aye; bog-trotting, ſaid the Captain: what elſe would he do. It is but ten days, or thereabouts, ſince he quitted it; and ſince, by taking him to levees, and beer-houſes, and rubbing and ſcrubbing him, and teaching him to dance, and giving him ſome leſſons of manners, he has been made fit to appear in the gay world. He has but that pair of breeches that you ſee to his backſide, and a pattern not made up yet, that merchant Williams gave him; and for my part I have done all for him that I can do: There is juſt the truth Mr. Mutchkin; and if you chuſe to take him for a ſon-in-law, you are welcome; but as, thank God, I have preſerved a principle of candour and honeſty all my life, I will not deceive on this occaſion; and if the match ſhould prove unfortunate, you will not have me to blame,

Mr. Mutchkin, expreſſed by the ſtaring of his eye, his aſtoniſhment; and as ſoon as he could ſpeak, thanked the Captain for his candour, and declared his reſolution that if Major O'Regan as he had the aſſurance to call himſelf, ſhould again come to his houſe, he would turn him out of doors; and that if his daughter ſhould give him the leaſt countenance for the future, he would diſown her entirely: He had taken the greateſt pains with her in her education; ſhe had been taught all the polite accompliſhments that could become a lady; dancing, muſic, painting, reading French, the Belles Lettres, geography, &c. and if, after all this, ſhe would throw herſelf away on a raggamuffin to the diſcredit of the family, he would no longer take notice of her.

Fair, and ſoftly, ſaid the Captain; I have a word of advice to give on the ſubject. It is true, I have not travelled much through the world; ſo as to viſit France, Italy, Spain, or Portugal; nevertheleſs, I have ſome general knowledge of the principles of human nature; not only from books, but from my own obſervations, of the ſmall circumſtances that have fallen in my way, and reflection upon them; and have found, that in the intellectual province, as well as in material works, art accompliſhes more than force; nay, as in mechaniſm, the arch is ſtrengthened by the very weight you put upon it, ſo, where the imagination is concerned, the at-

attachment is fixed by an oppoſition to it. Hence, it is, that the diſſuaſion of parents, guardians, or friends is often ſo ineffectual, with their daughters or wards, in matters of love. It will behoove you, on this occaſion, in order to accompliſh your object, to conceal your knowledge of the circumſtances communicated; to allow the bog-trotter free ingreſs and egreſs as uſual, and to affect to ſpeak of him with reſpect. Leave it to me to ſay ſuch things to the young lady, as under pretence of recommending her lover, will be effectual to diſguſt her, and remove her attachment,

Mr. Mutchkin impreſſed with the ſincerity and good ſenſe of the Captain, conſented to be guided by him in this buſineſs, and accordingly going home was ſilent to the mother and daughter with reſpect to the converſation he had with the old gentleman, who was conſidered as the uncle of Teague: and the following day when the Captain waited upon the family, and was introduced by Mr. Mutchkin, who retiring under pretence of buſineſs, left him alone with the daughter and mother to make uſe of the means he had propoſed. For Mr. Mutchkin well knew that O'Regan was a great favorite with the mother;

and that it would be as difficult to convince her as the daughter, of the impoſition in his character. Nay, as ſhe had promoted the match, her pride, unleſs ſhe herſelf was the firſt to detect the impoſture, would hinder her from ſeeing it, or at leaſt acknowledging it at all.

Being ſeated, converſation enſued, and Mrs. Mutchkin, paid the Captain many compliments on the fine figure and addreſs of his nephew. Miſs Mutchkin, hung down her head, and bluſhed, as being in the preſence of the uncle of her lover and hearing the name of Major O'Regan mentioned. Why madam, ſaid the Captain, I underſtand that the bog-trotter, has been well received in your family. It is true I am not his uncle, nor is he a Major; nevertheleſs many uncles have had worſe nephews; and there have been Majors that did not perhaps ever ſee ſo much ſervice: for I have underſtood from himſelf that he was inliſted once when he was drunk, and was a while in the barracks in Dublin; but got off when the matter came to be examined, and it was found that advantage had been taken of him. For the Lord Lieutenant had given ſtrict orders, that in the enliſtments the utmoſt fairneſs ſhould be uſed; nor, indeed was it neceſſary in time of peace, to take advantage; becauſe there were men enough to be got voluntarily, and deliberately to enter the ſervice. Nor indeed had Teague himſelf any objections to be a ſoldier, but that his conſtitution had not given him that courage which is neceſſary to enable a man to face an enemy with fire arms: He could cudgel at a fair, or the like, where he was ſupported by others that would take the weight of the battle off his hands; but except to wreſtle at carniſh hug, as he calls it, with a hoſtler, now and then, I never knew him fond of any contention whatſoever. I underſtand that he has been fortunate enough to render himſelf agreeable to the young lady your daughter, and I congratulate myſelf on the proſpect of having ſo accompliſhed a young woman to be the wife of my domeſtic. I have had him now theſe three years. I bought him out a ſhip of Iriſh ſervants. He has been always faithful to me in the offices in which I employed him, ſuch as bruſhing boots, and rubbing down my horſe. It is true his manners were a little rude at firſt, but I have taken a good deal of pains to teach him ſome of the outlines of a decent behaviour, ſuch as to blow his noſe with a handkerchief, and keep from breaking wind in company, a practice to which he was a good deal addicted at his firſt ſetting out; and though he takes long ſtrides as you may ſee, from wearing brogues, and bog-trotting; yet in the courſe of time, this and other habits may be broke, by being in good company. He has made conſiderable improvement in the ſhort time, I have taken pains with him. Though but ten days ſince he was heaved down, and curried and bruſhed up for a gentleman, he has learned to chew food, without greaſing his chin and cheeks. If he ſhould fall into the hands of a lady of taſte, as he is like to do, ſhe may improve him ſtill more. It will be of particular advantage to him to get a woman that can write and read; as I underſtand Miſs Mutchkin can do very well; for as he can neither read nor write himſelf, it is neceſſary that there ſhould be one of a family that can. He has been fortunate at the taverns where we lodged to get the waiters to write and read billets to ladies; but ſuch cannot be always at hand for theſe things; but a wife may. It is true his hopes in government are uncertain, as to being an ambaſſador or conſul, but he may get to be a valet de chambre to one of theſe: and though the ambition of Miſs Mutchkin may not be ſo much flattered, as to be the lady of a miniſter, yet true happineſs is to be found in contentment; and the love ſhe has for his perſon, may make amends for the want of rank and honor; much more for the want of fortune; for riches are but droſs, and the maid of a kitchen may be as happy as the miſtreſs in the parlour. His fortune indeed is not much. He has nothing of his own, but what dreſs he wears, and a pattern of a pair of breeches, not yet made up. My eſtate is but ſmall, conſiſting in a farm, and implements of huſbandry, with a couple of horſes, one of which I have rode from home, while he bog-trotted by my ſide. Nevertheleſs, if he marries Miſs Mutchkin I will endeavor to do ſomething for him, and for two or three years to come will engage to find him in breeches and waiſtcoats.

The young lady was confounded and withdrew. The mother was ſilent, and with all her heart wiſhed the Captain gone, that ſhe might digeſt her mortification in private. The Captain ſaw all this; but without ſeeming to ſee it, preſerved a grave countenance, and with ſome apology of having an engagement ſo that he could not have the honor of a longer converſation, he took his leave.

The dialogue that took place after this between the mother and the daughter, may be more eaſily imagined than expreſſed. It was conluded that when O'Regan came next to the houſe, the porter ſhould be ready with a cowſkin to give him a ſuitable reception.

Mr. Mutchkin coming in was made acquainted with the diſcovery of Major O'Regan's hiſtory. Affecting to be as much aſtoniſhed as themſelves, he obſerved, that it would be however proper to diſmiſs him with civility, as he had been received in the capacity of a ſuitor. Here Miſs Mutchkin again bluſhed, not as at firſt, with an affected bluſh of modeſty, when Major O'Regan was at any time mentioned, but with the bluſh of confuſion and ſhame. The mother diſcovering in her countenance all the emotions of wounded pride, and ungovernable reſentment, avowed her determination to have him received with a cowſkin by the porter. Mr. Mutchkin, affecting to acquieſce, as theſe were matters in which he did not wiſh to concern, did but confirm the reſolution.

Accordingly, that evening, when the

bog-trotter being on the point of marriage as he thought, came to take tea with Miſs Mutchkin, ringing the bell, and being admitted, a ſtout fellow, an Engliſhman, who ſerved in the capacity of Porter, being prepared with a very heavy cowſkin, made an attack upon him. The Iriſhman exclaimed, and called out for Miſs Mutchkin. O! God love your dear ladyſhip, Miſs Mutchkin; by ſhaint Patrick; by de holy apoſtles, I ſhall be kilt and murdered into de bargain! O! I ſhall be kilt and murdered. God love your ſhoul ſtop wid your cowſkin, till I ſay my prayers; and ſpare my life; O! I ſhall be kilt and murdered, O! dis night, in de houſe here. Miſs Mutchkin, where is your dear ladyſhip, to look upon me wid your eyes, and ſave me from dis bateing? O! I am kilt and murdered.

Saying theſe words the porter had kicked him out of the houſe, and ſhutting the door, left him to his exclamations in the ſtreet.

Coming home, to the Captain, he made a woeful complaint of the diſaſter that had befallen him; which the Captain took care not to alleviate, but increaſe, alledging, that it muſt have been ſome former lover of the lady, who was exaſperated at the preference given, and took this method of revenge; that he now ſaw how dangerous it was to interfere with men of ſpirit in their courtſhips, and he ought to be more careful for the future.

CHAP. II

Containing Obſervations.

HAVING given the preceding hiſtory, and put my name to it, there is no man that knows me, will doubt of the truth of it. For I have always conſidered the firſt character of an hiſtorian to be veracity; and in all my former compoſitions, have endeavored to preſerve that character. There being therefore no doubt of the facts, it will remain only to account for them, and indeed, though we have partly done it already, in ſome obſervations we have made, yet this, and the like circumſtances which occur every day in life, of Teague O'Regans and bog-trotters, being the favorites of ladies in preference to the moſt accompliſhed men, is ſo contrary to what we would expect, that it may deſerve a more minute developement of the cauſes and principles. In early times, and even yet amongſt ſimple and uninformed people, the effect has been attributed to love potions, or witchcraft; that is, either to ſome drug, or draught affecting the nerves, and deranging the brain; or to ſome ſupernatural power operating on the faculties. But exploding theſe, we ſhall endeavor to explain the phenomenon upon the common principles of the affections of the heart, and the power of the imagination. But it muſt be preſumed that in general, advantage of perſon, good ſenſe, and virtue prevail with the females, and where the oppoſite is the caſe, it is to be conſidered as out of the common courſe of choice. Why it ever ſhould be ſo, may depend on this; that a Teague O'Regan having little ſenſibility of nerve, has all that apathy from nature which the man of addreſs has from habit, and more ſteadily, becauſe the one is nature, the other art: and coolneſs in love, is a great ſecret of ſucceſs. Senſibility is irritable, unperſevering, deſponding, extravagant; and hence it is that no man who is deeply enamoured of a lady before ſhe has conceived ſome attachment on her part, has an equal chance to be acceptable. The fond love of a refined mind, produces ſillineſs, in proportion to the delicacy of the feelings; and the contraſt being more obſervable, the wiſe man becomes, or appears to be the greater fool. The Teague O'Regan makes love without any heart at all; he attends upon a lady as he would tread mortar: flatters her as he would ſpeak to a parrot, or ſtroke a cat, without a ſingle ſenſation to diſturb him. The appearance of ſecurity on the part of the lover, gives the lady to ſuppoſe that he is conſcious of advantages, and of courſe that there muſt be ſuch which ſhe does not yet diſcover: or conceiving that ſhe has not yet abſolutely engaged him, ſhe makes it an object to inſpire his attachment, and the very exerciſe of her own paſſions kindles a flame; for hopes and fears are the aliments of love. A Teague O'Regan has no ſentiment of his own, and therefore he approves all the reaſon, and laughs at all the wit of the lady; ſo that putting her in love with herſelf, ſhe becomes in love with him. A man of ſenſe, expreſſes it; but if contrary to the lady's ſenſe, ſhe thinks it nonſenſe, and he becomes the Teague O'Regan in her judgment.

Again, a Teague O'Regan is repreſſed by no ſenſe of honour, or regard to a permanent happineſs, from paſſing himſelf for what he is not, and practiſing impoſition, he impoſes; talking of his great relations when he has none, and of an eſtate when the right owner, as the Iriſh phraſe is, keeps him out of it, and provided he can obtain the lady, he never thinks of the cataſtrophe when the deception is diſcovered.

A Teague O'Regan is leſs oppoſed by his rivals; becauſe no one ſuppoſes that he can prevail. He is aſſiſted by the female acquaintance of the lady, becauſe they wiſh her mortified by making a bad choice. In affairs of love there is no lady has a friend except a father, an uncle, or a brother; not always a mother, ſeldom a ſiſter, but never any one elſe. Becauſe the pride of a mother may be hurt by the defect of attention to herſelf; the jealouſy of a ſiſter is rouſed, even tho' provided for, leſt it ſhould appear ſhe had not married equally well; and therefore the greater the fool, the more friends he has with all the world, in his advances. But ſetting all theſe principles aſide, a particular circumſtance, as in the late caſe of the bog-trotter may operate for the ſeaſon, and make it an object to be addreſſed by him.

I ſhall conclude theſe ſtrictures, by laying down ſome rules, for a prudent father, or guardian to correct the imagination of a young lady, who appears to be facinated with a bog-trotter; and in doing this, I conceive I ſhall render eſſential ſervice to humanity. It is a painful thing, having accumulated property, for the ſake of a child; and having taken pains to improve and poliſh, to have her thrown away upon a beaſt; for according to the expreſſion of the poet, ſome men are beaſts, compared with others.

Man differs more from man,
Than man from beaſt. Wilmot.

As love then is the offspring of the imagination, reaſon has nothing to do with it. Ridicule is the only remedy. Never let the Teague O'Regan be oppoſed, or excluded from the houſe; but invited, and laughed at; in the mean time giving the young lady no reaſon to ſuppoſe that it is ſuſpected ſhe could poſſibly have any fancy for ſuch a perſon. The father or guardian may engage ſome perſons of both ſexes, in confidence, to join in the ridicule, and relate or invent incidents of his abſurdities; for as the bog-trotter is making an attack upon the honour and happineſs of the family, it is ſelf-defence, and juſtifiable to counteract him by ſtratagem, when open force will not avail. No object that is made ridiculous can appear amiable; and as to what is reſpectable pectible, we depend much more upon the opinion of others, than our own. If a lover is oppoſed, the lady attributes it to an old muſty taſte in the father, or to envy and jealouſy in others, and out of pride ſhe will ſupport him; whereas if he is ridiculed, ſhe becomes aſhamed of him, and gives him up. I have thought it worth while to give this hint; becauſe the greater part of our romances and comedies in the Engliſh language are calculated to depreciate the reſpect which a young lady ought to have for the opinion of aged and grave perſons; and to confirm her in taking the Teague O'Regan of her own choice. For all ſuch are uſually repreſented as old humdrum curmudgeons, or grany's whoſe judgment is not worth regarding, and whoſe taſte, in affairs of love, as in their dreſs, is antiquated, unfaſhionable, and abſurd; but the adventurers, and fortune hunters, are all poſſeſſed of taſte, and ſpirit, and gallantry, and carry off the damſel and make her happy. They ſtop juſt at the marriage, and give no view of the diſguſt, repentance, and unhappineſs that enſues.

BOOK IV.

CHAP. I.

TAKING advantage of the humiliated ſtate of mind in which the bog-trotter now was, from the late cowſkining, he had received, the Captain thought he could be drawn off from an extreme attention to the ladies, and engaged to apply to the qualifying himſelf for ſtate affairs. Accordingly continuing his addreſs to him, he obſerved, that though gallantry and waiting upon ladies, was very agreeable, yet prudence ought to be obſerved not to create enemies, by ſeeming to engroſs their attachment, ſo as to put a man in danger of duels, and cowſkinings: at the ſame time it behooved a man not to ſuffer his gallantry to interfere with buſineſs; and more eſpecially in the early ſtages when he was about qualifying himſelf for any occupation, or appointment; that, as he (Teague O'Regan) was a candidate for ſtate affairs, he ought to check his career, and withdraw himſelf for ſome time from the gay circles, in order to acquire ſome ſmall things which were neceſſary to the creditable and convenient diſcharge of a public function; ſuch as learning to write his name if poſſible. As to learning to read, or write generally that would be a thing of years, if at all acquirable at his period of life; but he might be taught to imitate the few characters that compoſed his name, in ſuch a manner as to paſs for it; ſo that when he had to ſign diſpatches or commiſſions, or the like, he need not be under the neceſſity of making his mark, like an Indian at a treaty; but might do ſomething that would paſs for a ſignature in letters of the alphabet. So providing him with a room, and placing a table before him with an inkſtand, and ſtrewing ſome papers, and furniſhing him with ſpectacles, as if he was already making out diſpatches, he began to inſtruct him in making the letters, T, E, A, G, U, E, &c.

But he had ſcarcely begun, when the waiter coming in, delivered a parcel of cards, and billets for Major O'Regan. The Captain inſtantly reflecting that this correſpondence with the gay world would undo all that he was doing, and draw off the bog-trotter bog-trotter from his leſſons, as ſoon as the ſmart of the cowſkining had worn off, ſaw it neceſſary to read the billets as from different perſons, and containing language different from what was in them. The cards being chiefly from men in public employment, he read as they really were. Opening one of the largeſt of the billets, aye, ſaid he, there is more of it. Do you know this Johnſton that ſeems ſo much enraged about Miſs Muſlin to whom you have paid ſome attention? by the bye, it was a billet from Miſs Muſlin, to whoſe acquaintance it would ſeem he had been introduced; but the Captain read Johnſton. By de holy fathers, ſaid Teague, I know no Johnſton. He ſends you a challenge, ſaid the Captain, to meet him on the commons this evening at ſix o'clock, with a brace of piſtols and a ſecond to determine whether you or he has the beſt right to pay attention to this lady. We ſhall give the billet as written by the lady, and as read by the Captain.

As written by the Lady.

Would wiſh to have the pleaſure of Major O'Regan's company this evening at tea. Lawyer Crabtree and Doctor Drug will be here; and you know we ſhall ſplit our ſides laughing at the ninnies. You're ſo full of your jokes that I want you here. Dear Major, don't be engaged; but come.

Yours ſincerely,
Patty Muſlin.

Wedneſday Morning.

As read by the Captain.

SIR,

You will inſtantly do one of two things, either relinquiſh your attention to Miſs Muſlin, and be no more in her company; or meet me this evening preciſely at ſix o'clock, on the commons the back of the Potter's-field, with a brace of piſtols, and a ſecond, to take a ſhot. I ſhall have a coffin ready, and a grave dug, for which ever of us ſhall have occaſion to make uſe of it.

Your humble ſervant,
Benjamin Johnſton.

Major Teague O'Regan.

In the ſame manner, he read the other billets, converting them from love letters into challenges to fight with mortal weapons, or into declarations of cudgeling, and cowſkining if he interfered any farther in his attentions to ſuch and ſuch ladies.

The bog-trotter began to think the devil was broke looſe upon him, and very readily gave the Captain leave to write anſwers, declining all combats, and declaring his compliance with all that was requeſted of him.

The waiter was the only perſon who by receiving the billets, and handing them in the abſence of the Captain, and reading them to Teague, might inflame his mind with the thoughts of the fine ladies, and gay circles, from which he ſeemed to be juſt recovered: taking him aſide, therefore, and accoſting him, Mathew, ſaid he, for that was the name of the waiter, I do not know that I ought to find any fault with your giving your ſervice for ſome time paſt, to my Teague, in reading the billets directed to him, and in writing his anſwers; but I deſire that there may be nothing more of this. As he is about to be cloſely engaged for ſome time to come, in acquiring ſome ſcholarſhip, and preparing to enter on ſome ſtate appointment, I do not chuſe that his mind ſhould be taken off by affairs of compliment or love. All billets therefore directed to him, you will for the future hand to me. The waiter promiſed compliance, and ſaid it was all the ſame thing to him, as all he had done, was to oblige the bog-trotter, and if it was diſagreeable to him (the Captain) he ſhould do no more of it.

However, Teague continuing ſtill to have ſome hankering after the company of the ladies, ſo as not to have his mind ſo much upon learning to write the characters of his name as the Captain could have wiſhed, he found it neceſſary to engage the bar-keeper to aſſiſt him in perſonating now and then, ſome one who had come to demand ſatisfaction for the interference of the bog-trotter in affairs of love, that by keeping up the alarm on his mind, he might the better confine him to his ſtudies. According to the plan agreed upon the bar-keeper knocking at the door, and the Captain opening it a little, and demanding his buſineſs; is there not a Major O'Regan here, he would ſay (with a counterfeited voice) who has pretenſions to Miſs Nubbin? (one of thoſe who had ſent billets) I wiſh to ſee the gentleman, and try if I can put this ſword in his body; (by the bye he had a long ſword) God love your ſhoul, would O'Regan ſay, dear Captain, don't let him in. I ſhall die wid fear upon de ſpot here; for I never fought a man in cold blood in my life. Here the bar-keeper as recognizing the voice of O'Regan; yes, would he ſay, I find he is here, let me in, that I may put this through him; I had paid my addreſſes to Miſs Nubbin, and was juſt about to eſpouſe her, when, unlike a gentleman, he has interferred, and turned her head with his attention. By the New Jeruſalem I ſhall be through his wind pipe in a ſecond. Teague hearing this and raiſing the Iriſh howl, would redouble his entreaties to the Captain not to let him in. The Captain would ſay, Sir, if you mean to make a paſs at him, you muſt make it through me; for I ſhall not ſtand to ſee a domeſtic run through the body, and his guts out, while mine are in. You may therefore deſiſt, or I ſhall have you taken into cuſtody, as a breaker of the peace, With this he would ſhut the door, and the bar-keeper would go off curſing and ſwearing that he would have revenge for the inſult that had been offered him, by the Iriſhman.

By theſe artifices, certainly innocent as the object was good; for it can be no injury to deceive a man to his own advantage; by theſe artifices, the Captain ſucceeded, in preventing a correſpondence with the gay world, and detaching the mind of his pupil, from the gallantries of love. But when any member of Congreſs or officer of ſtate called upon him, he was admitted. Traddle called frequently, and declared that he had no reſentment on account of Teague's propoſing to be his competitor, at the election in the country; but wiſhed him ſucceſs in obtaining ſome appointment where his talents might be uſeful.

APPENDIX.

Containing Thoughts on ſome preceding Subjects.

IN looking over this volume, it ſtrikes me that by introducing Teague to the levee, I may be thought to mean a burleſque on the Preſident. It is not ſo; I meant a burleſque on Teague. As to levee-holding, I do not know whether it is right or wrong; nor do I care. Becauſe, be it as it may, I believe it can do little harm, and is one of thoſe inſipidities in the affairs of men which are of no account. Univerſal prudence is a characteriſtic of the Preſident, with a capacity of attending to ſubſtantial buſineſs, and being able at the ſame time to accommodate himſelf to forms and ceremonies. As all mankind are not philoſophers, perhaps it is well to poſſeſs this talent, in order to pleaſe them.

As to what I have ſaid on the ſubject of certificates, it may be aſked what the induction of ſhewing that by the municipal law the transfer might be ſet aſide in equity? Juſt this; that if a court of equity could act with ſuch latitude, the people themſelves, in a national capacity, might with as much. I never had an idea that after theſe ſecurities, became the ſubject of traffic, and had acquired a fixed value, for this was nearly the caſe through all the ſtates, that any means would have been adopted to diſturb them. If any means had been adopted, I had expected that at leaſt a ſcale would have been formed to aſcertain their value; as in the caſe of the continental money; and I would have wanted nothing more than the letter of John Adams to the Count de Vergennes, in the caſe of the continental money, to juſtify the like ſtep in the caſe of the certificates. At any rate the transferees would have been contented, nay, thought themſelves very happy with a French crown in the pound, certain payment, or with leſs; and if it ſhould be ſaid that the original holders had no claim, having parted with their right, let the maſs of the people be the gainers, in which caſe the original holders would gain ſomething, not having ſo much of the very debt to diſcharge which was originally due to themſelves. But at the ſame time that I arraign the policy of the ſyſtem, I do not call in queſtion the integrity or patriotiſm of the authors of it. I conſider it as an error in judgment, and as I have already hinted, flowing from the exceſs of integrity itſelf: doing too much, from a fear of falling ſhort of doing enough. But as the ſyſtem now exiſts, it muſt be ſupported; all retreat is impracticable, and we muſt advance.

As to peace with the Indians; in order to effect it, my firſt ſtep would be, to eſtabliſh a poſt at Preſqu'iſle; build and equip veſſels on the lake; tranſport troops, and eſtabliſh a ſecond poſt at the rapids of the Miami river: from this laſt poſt, make an advance to the Miami towns. It will doubtleſs be neceſſary to fight the Indians once; but only once, if beaten; for ſeeing themſelves thus cut off from the Britiſh, their reſolution will as certainly die, as a plant cut from the root, and left to wither in the mid-day ſun.

A ſtep of this nature will convince the Britiſh that we mean to hold the weſtern country, and will hold it; and loſing the hope which they entertain of poſſeſſing it themſelves, they will be checked in their inſtigation of the ſavages againſt us.

It is a ſtrange thing that ideas of treating under preſent circumſtances, cannot poſſibly be eradicated from the minds of the public. I have converſed abundantly with men who know the Indians, and have been much amongſt them ſince the concluſion of the war with the Britiſh. I do not draw my inferences as men in government do, from perſons intereſted in having treaties brought about: I have converſed with traders that have been in the woods, and not at the ſeat of government, that have as much ſenſe, and more truth, than Indian negociators who, unleſs treaties are ſet on foot, are of no uſe. What has been the reſult of my information? I will give the very language of the Indians. "You are learned, (ſpeaking of us) you think yourſelves wiſe; and can get our land by giving your goods. Our chiefs are not learned, but are more wiſe; for they can take your goods, and keep our land too." They are poſitively aſtoniſhed at our ſimplicity; for they have no idea of faith and honour in the caſe. The greater fraud, the more honour, if it can be committed with impunity.

They muſt be made to dread us: that is the truth of it. Is this practicable? Eaſily. Diſcard treaties; increaſe, or at leaſt fill up, the eſtabliſhment of troops, under the command of General Wayne. Let him have an opportunity of giving them at leaſt one blow. This will do more good than a thouſand fires kindled, and ten thouſand bales of goods given. We are now in a fair way to be able to beat them. Our troops, not the beſt materials it is true, the beſt men not always enliſting as ſoldiers, at the low pay ſtipulated; but from the great exertions of the Commander in Chief, in the courſe of the laſt ſummer, and the preſent winter, they are certainly in a good ſtate of diſcipline. It would be a pity that all this expence in raiſing troops, and exertions in training them, ſhould evaporate in the ſmoke of a treaty.

CONCLUSION

OF THE THIRD VOLUME.

LOOKING over the preceding ſheets, and obſerving ſeveral errors of the preſs, I had thoughts of giving a table of them. But I recollect that in other books, a table of this kind has appeared to me unneceſſary.— Becauſe the intelligent reader could in general himſelf ſee what were errors, and as to the unintelligent, it made no great odds, whether he did or not.

But in juſtice to the printer, it may be neceſſary to advertiſe the reader, that I have been the corrector of the preſs myſelf, and therefore with reſpect to theſe errors he is not in fault. The truth is, though I am an excellent writer, I mean as to authorſhip, yet I am, perhaps the worſt corrector of a preſs in the world. I have not patience in what is in the leaſt degree mechanical. It is impoſſible for me to examine literatim and verbatim; not even indeed lineatim and paginatim. I caſt a quick glance upon the ſheet, and unleſs ſomething very glaring ſtrikes my eye, I let it paſs.

As to the fate of the bog-trotter, I muſt leave the matter in ſuſpence until the fourth volume, when I ſhall diſpoſe of him to as much advantage as poſſible.

I have only farther to ſay at preſent, that I wiſh I could get this work to make a little more noiſe. Will no body attack it, and prove that it is inſipid, libellous, treaſonable, immoral, or irreligious? If they will not do this, let them do ſomething elſe, praiſe it, call it excellent, ſay it contains wit, erudition, genius, and the Lord knows what? Will no body ſpeak? What? Ho! are ye all aſleep in the hold there down at Philadelphia? Will none of you abuſe, praiſe, reprobate, or commend this performance? It is ill uſage; that is all I can ſay; and I will take my revenge in a ſhort time unleſs the matter mends, by dropping my pen altogether, as I now do for the preſent.

MODERN CHIVALRY:

VOL. IV.

Modern Chivalry:

CONTAINING THE

ADVENTURES

OF

Captain John Farrago,

AND

TEAGUE O'REGAN,

HIS SERVANT.

VOLUME IV.

By H. H. BRACKENRIDGE.

> QUICQUID AGUNT HOMINES, NOSTRI, FARRAGO LIBELLI.
> Juvenal.

PHILADELPHIA:
Printed and ſold by JOHN M'CULLOCH, No. 1,
North *Third-ſtreet.*
M,DCC,XCVII.

[*Entered according to Act of Congreſs.*]

MODERN CHIVALRY.

A Chapter to be referred to the third Volume, at the Concluſion.

NOTwithſtanding the fairy ſcene of imagination with reſpect to the advancement of Teague, in which the Captain had ſuffered himſelf to be engaged; yet ſometimes he would begin to doubt with regard to the reality of the proſpects, and to queſtion whether, after all, it was probable that the executive of the United States would think him adequate to the diſcharge of judicial or miniſterial functions, and appoint him accordingly. Ruminating one day on this ſubject, a ſervant preſented a billet: It was from the Preſident of the United States, expreſſing a deſire to ſee the Captain, and to converſe with him relative to the appointment of the young man in his ſervice, of the name of Teague O'Regan, to ſome office in the government. Nothing could be more opportune: for the Captain at that moment, weary of his charge, and diſpairing of ſucceſs, was juſt about to relinquiſh all further proſecution of his object; and to remand Teague to his boot-cleaning and horſe currying as formerly. It may eaſily be ſuppoſed that he loſt no time in having his coat and hat bruſhed, and ſetting out to wait on his excellency. Preſenting himſelf, he was aſked to ſit down; and the converſation opening on the ſubject of Teague, and his qualifications for office. The Captain not willing to be the means of deception in the introduction of his valet, thought proper to deal candidly with his excellency, and to give him an exact account of the education and hiſtory of the bog-trotter; that if, on a full view of his character, he ſhould think proper to appoint him, the reſponſibility might lie with himſelf. For to be candid, ſaid the Captain, I ſhould doubt the expediency of appointing him, in the firſt inſtance, to any of the higher offices of government. Such as Secretary of State, or even that of Secretary at War; though, I preſume, requiring leſs talents than the former: The buſineſs of a ſoldier lying more in the heart than the head. As to Secretary of the Treaſury, I ſhould bar that altogether; as it might be unſafe all at once to truſt him with too much money, until he had given greater proofs of fidelity in this particular, than thoſe of his nation and rank are uſually found to poſſeſs. The diplomatic line might ſuit him beſt, were it not that the ſending him off the continent will put him out of the way of that ſuperintendence which for ſome time I myſelf am willing to take of him, until he ſhall have acquired habits of diligence, and principles of integrity in buſineſs. The Preſident ſmiled, doubtleſs at the idea of the Sans Cullotte (for ſuch I figuratively call him, becauſe he had now got on breeches,) being at all in the way of appointment to ſuch truſts; for a thought of the kind had never come into his mind. He was thinking of an office of much leſs dignity, and which came nearer to the capacity and grade of ordinary education. It was that of an exciſe officer. Having mentioned this, the Captain approved of it, and thanked his excellency, and took his leave.

Teague having received his commiſſion, was elated beyond meaſure, and impatient to ſet out to his diſtrict, in order to enter on the functions of his office. The Captain having purchaſed him a horſe, for he refuſed to bog-trot any longer, the revenue officer took leave of his old maſter, who had previouſly given him much good advice with regard to duty in office, and promiſed to follow him, as ſoon as he could provide himſelf with another ſervant, that he might be on the ſpot to give him countenance, and aſſiſt him occaſionally, with ſuch farther leſſons of prudence and morality, as his experience in life might enable him to give, and which it could not be unbecoming in one of his age, however dignified by office, to receive.

BOOK I.

CHAP. I.

TEAGUE having thus departed, it became the Captain to look out for another ſervant; and deliberating on this ſubject, Mr. M'Donald the Scotch gentleman, of whom we have before ſpoken, happening to enter, the Captain explained to him the circumſtance, and made enquiries with regard to his knowledge of any one that choſe to be employed in this way, and might be fit for the ſervice. Said Mr. M'Donald, I ken a lad right weel of the name o' Duncan Ferguſon, frae about Perth in Scotland, that is truſty and vera fit to wait upon a gentleman, except it be that he may gie ye o'er muckle trouble about religion, having had a vera ſtrict education i' the preſbytery; gin ye can put up wie that, I ſal warrant him honeſt, and vera faithful to his maſter, and that he take guid care of your horſe. He is about thirty years of age, and has been a guid deal in ſervice, and knows what it is to wait on guid houſes, in his ain kintra; I dina ken how he may ſuit all places in theſe parts; but wie a man of your judgment, I think he may do vera weel.

The Captain thanked him for the information; and having conceived a good opinion of Mr. M'Donald's integrity and ſenſe, he was willing to take the young man upon the recommendation he had given.

Accordingly he being ſent for by Mr. M'Donald, the North Briton came, and preſented himſelf to the Captain. The wages of his ſervice being agreed upon, he entered on his functions the ſame day; and in a ſhort time the Captain having paid his bills in the city, ſet out with Duncan on the ſame rout with Teague.

CHAP. II.

DUNCAN in like manner with Teague had to walk on foot, for the Captain could not afford to purchaſe another horſe, more eſpecially as he had conſiderably exhauſted his finances, by the late equipment of Teague. But even could he have made it convenient to have increaſed his cavalry, the expences of travelling would have been increaſed, which he could not alſo well afford; or which it would not have been within the limits of a diſcreet economy to have incurred. For travelling ſlowly, the ſervant could without wearineſs equal the pace of his maſter on horſe-back. Beſides, it gave diverſity, and had more the air of ancient cuſtom, than being both mounted. It was in this manner, the Gauls who fought with Cæſar equipped their dragoons, as we learn from the Commentaries; and alſo the Numidian horſe under Jugurtha, as we learn from

Saluſt, had each a foot-man by his ſide, who ſometimes aſſiſted himſelf by the mane of the quadruped in running; but was at all times conſidered as attached to the rider, and ready to ſubſerve him in battle. The Scotchman, moreover, had but a light luggage to carry; being nothing more than a couple of ſhirts, a pair of ſtockings, a Kilmarnock cap, a Confeſſion of Faith, Satan's inviſible kingdom diſcovered, and Crookſhank's hiſtory of the Covenanters.

It was upon the topic of religion that the converſation firſt turned, Duncan aſking the Captain of what denomination he was. I am denominated Captain, ſaid he; but my name is John Farrago, though I have had other epithets occaſionally given me by the people amongſt whom I have happened to ſojourn, eſpecially ſince my laſt ſetting out on my travels, after the manner of the antient chevaliers. I have been called the modern Don Quixotte, on account of the eccentricity of my rambles, or the ſingularity which they conceive themſelves to diſcover in my converſation and manner. I have been called the Knight of the ſingle Horſe, having but one myſelf, and none for my attendant; in this particular unlike my predeceſſors, whoſe ſquires were mounted as well as themſelves. In ſome places I have taken my deſignation from the Iriſh valet that I had, and of whom you have heard me ſpeak of the name of Teague, and have been called the Owner of the red-headed Bog-trotter; as it is probable I may now be deſigned occaſionally by the appellation of the Maſter of the raw Scotchman, by thoſe who may be able by your dialect to diſtinguiſh your origin. But all theſe things I look upon as inconſiderable. It is of little, or perhaps of no conſequence to me, what my ſtile is amongſt men; provided it contains nothing in it that may impeach my moral character, and may ſeem to have been drawn from ſome bad quality or vicious habit of the intellect. They may call me Don Quixotte, or Hudibras, or the Knight of the Blue Beard, or the Long Noſe, or what they pleaſe. It is all the ſame to me; and gives no affront, unleſs containing a reflection on my underſtanding or integrity.

Captain, ſaid Duncan, it canna be, but ye ken right weel what I mean. It is na the denomination o' your temporal capacity, that I wad be at; but of your religion, and to what perſwaſion ye belong; whether o' the Covenant, or of the Seceders, or the high kirk o' Scotland.

Duncan, ſaid the Captain, I am not ſuch an adept in faith, as to be acquainted with theſe nice diſtinctions. I have ſome knowledge of the Chriſtian religion in general, but not of thoſe more minute ſubdiviſions of which it is probable you ſpeak. For I have underſtood that Chriſtianity is the national religion in Scotland, and I preſume what you call Covenanters, and Seceders, are ſections from the general eſtabliſhment, and ſubordinate to the worſhip of the kingdom. It has not come in my way, nor have I much ambition to be more particularly acquainted. There is a degree of information on moſt ſubjects which it becomes a gentleman to have; but the going beyond this may ſavour of pedantry, and argue the having ſpent more time in trifles, than beſpeaks ſtrength of mind and elevated talents. Juſt as we reſpect the naturaliſt who amuſes us with the philoſophy of great objects; but ſmile at him whoſe life is occupied in catching butterflies, or gathering petrified ſhell-fiſh. Or to give a ſimile that conveys my meaning better; ſkill in language, either to write or ſpeak, is a noble attainment; but this conſiſts more in a juſt taſte of the leading beauties, than in the criticiſms of a mere grammarian, which ſhew the mind to have been wholly or chiefly taken up with theſe: To uſe the words of the poet,

> Word-catchers that live on ſyllables.
> Commas and points they ſet exactly right,
> And 'twere a ſin, to rob them of their might.

The moſt liberal ſtudies may be purſued to an illiberal exceſs; as for inſtance in muſic, where it muſt be conſidered as an elegant accompliſhment to have ſome talents; yet not to have made ſuch proficiency in the execution, as to induce a ſuſpicion of attention to this art. to the neglect of others. I have taken care to acquire a general knowledge of the ſurface of this earth, from the maps; yet have not made myſelf maſter of the ſituation of every ſlough, or bog that may be found in your country, or exact bearing of hill or mountain there. In the ſame manner, I may know that you are Chriſtians in that iſland, but nothing more.

What, man! ſaid Duncan, ha' ye never heard o' the Solemn League and Covenant. I have heard, ſaid the Captain, of many Leagues and Covenants. In the time of Henry IV. in France there was what was called the League. The family of Guiſe was at the head of this, and oppoſed to the Proteſtants. It is probably a branch of this that has come over into Scotland, and kept up the name, after having been broken by that heroic Prince, and afterwards taken away altogether, by his converſion to the mother church, and peaceable poſſeſſion of the kingdom.

By that, ye wad make out the Covenanters to be a relict of Popery, ſaid Duncan. I ken ye right weel, Captain; ye canna be ſae ignorant as not to know that the Covenanters are the very reverſe o' Popery. Did ye never read Crookſhanks? Did ye never hear o' the perſecution.

I have heard of the ten perſecution under the Roman Emperors, ſaid the Captain. Under ten Deevils, ſaid Duncan. I am ſpeaking o' the perſecutions in Scotland; when the miniſters were hanged at Ayr.

The Captain ſaw that his valet was beginning to be warm on the ſcore of religion; and that it would be difficult to continue the converſation in any ſhape without giving him offence. He was therefore diſpoſed to addreſs his pride, and pleaſe him by an acknowledgement of ignorance; at the ſame time propoſing a readineſs to be inſtructed in the peculiar tenets of the faith of the Covenanters.

Duncan, ſaid he, you are under a miſtake as to the opportunities of education in this country. It is not as in Scotland, where the Chriſtian religion has been planted above a thouſand years, and the reformed church eſtabliſhed a century or two; where clergymen are numerous, and religious books plenty. Ay, ſaid Duncan, where ye have preaching amaiſt every day of the week, and twice on the Sabbath. Ye canna ſet your face any way, but ye hae a kirk before you. Catechizing o' the children begins amaiſt as ſoon as they are born; and examining the grown people, in viſits at the houſe; wie a ſtrict diſcipline, that calls to the ſeſſion for things that ſcandalize the morals. Ye ſal find many guid bukes there publiſhed by the Erſkines, and the Gilliſes. Did ye e'er read Peden's Propheſies? I have read nothing of this kind, ſaid the Captain; for I was obſerving to you, that in America we have not theſe opportunities. For my own part, I have lived a good deal in the rout of clerical functionaries, where they have paſſed and repaſſed, and have heard their ſermons, and converſed with them; and though they may have been diſtinguiſhed amongſt themſelves as orthodox or heterodox; or under ſeveral names, or by various particulars of doctrine; yet the differences appeared to me ſo minute, that I never thought it worth while to trace them; and they made themſelves acceptable to me, leſs or more, by the greater harmony of voice, or elegance of language, or geſture; or by the juſtnſes of their obſervations on the obligations of morality amongſt men, and the good conſequences to ſociety and to the individual.—Have ye read Williſon on the Catechiſm, or Halyburton, or Boſton's Fourfold State, or Durham on the Revelation? ſaid Duncan. Nothing of all theſe, ſaid the Captain. Said Duncan, I ha' got the Confeſſion of Faith in my wallet here; I wad lend it to you to get a piece of it by heart, if ye wad promiſe to take guid care o' the buke. My memory is not good, ſaid the Captain, eſpecially in that artificial exerciſe of it, which conſiſts in committing abſtract ideas. What touches my affections, I remember without trouble, and ſentiments which are obvious and natural; and I ſhould think the early mind would be better occupied in reading ſome inſtructive fables, than in committing theſe dogmas of divinity, that are untelligible to any but theologiſts themſelves; nay not even by them incontrovertibly; for otherwiſe how ſhould they differ ſo much in their illuſtrations of them. However, I have no inclination to be led into a debate with you, Duncan, on a ſubject where you are ſo much my ſuperior. But you will excuſe me in committing the Confeſſion of Faith to memory; at my age it is painful to apply to a thing as to a taſk. Duncan acknowledged the truth of this, and was diſpoſed to excuſe him; but recommended him to read the ſermons of the reverend John Dick, and Saunders M'Alpin.

CHAP. III.

HAVING travelled this day without any remarkable occurence, and putting up at an inn in the evening, Duncan had taken care of the horſe, in having him well rubbed down, and having ſeen his oats given him, and the rack well filled with hay. A gentlemen had alſo that evening put up at the inn, and whoſe ſervant had been engaged at the ſame time with Duncan, in taking care of his reſpective maſter's horſe. This valet, whether from reading Thomas Paine's Age of Reaſon, which had been publiſhed about this time, or to the ſceptical converſation of ſome one in his way, was far from being orthodox in his notions of religion; or rather was ſceptical with regard to religion altogether; and had not been accuſtomed to the ſtricteſt propriety in the choiceof his expreſſions; which became apparent, in a ſhort time, from his uſe of ſuppletives that are common with profane men, when they would enforce what they have aſſerted; or when prompted by paſſion, they are carried beyond the bounds of decorum, in imprecations on themſelves or the incidental cauſe of their injury. Whether the horſe had not maintained a proper poſition in currying him, or that the valet thought he did not, is uncertain; but ſo it was, that in the courſe of his labour he broke out into occaſional ſallies of ill humour; or perhaps, from mere habit, and without any cauſe at all, he began to damn the ſoul of the beaſt. Duncan could not avoid taking notice of it, and reprimanding him for his profanity. The other gave him no other thanks than to damn his ſoul alſo; which language began to raiſe the blood of Duncan; but he repreſſed his reſentment for the preſent, and was ſilent until they both came to ſit down to ſupper in the kitchen of the public houſe, the gentlemen above having already ſupped; when Roderick, for that was the name of the valet, began to eat, not having firſt ſaid grace. At this Duncan loſing all patience, broke out upon him. Sirrah, ſaid he, I could make an excuſe for your damning the ſoul o' your beaſt; becauſe I dinna believe he has a ſoul, and in that caſe ye were doing nothing mare than making uſe o' a bad expreſſion; but ha' ye na mare decency, than to fall to your meat without aſking a bleſſing on what is ſet before you; more than your horſe i' the ſtable, when he falls to his oats? what could ye expect frae a dumb beaſt? but with ane o' the ſhape o' a Chriſtian creature, it ſavours o' infidelity. Ha' ye na ſenſe o' religion? Did ye never ſee the Confeſſion o' Faith; or the Larger or Shorter Catechiſm? Are ye na afraid, the devil will get power o'er you, and make ye hang yourſel.

Hang the devil, ſaid Roderick. I am not afraid of the devil; I could kick him, and cuff him, and play hell with him.

Guid deliver us! what blaſphemy, ſaid Duncan; I am afraid young man, ye may get a trial o't, you'l ſee then wha o' ye will be uppermoſt. I'll lay my lug for it, ye dinna ſtand him twa ſhakes, for a ſae ſtout as ye are. Ye had better ſeek the Lord, and be out o' the reach o' Satan.

I never ſaw any greater devil than myſelf, ſaid Roderick; nor do I believe there is any, I wiſh I ſaw this Satan of yours; I would take a knock with him; I would bite, and gouge him, and,——

This he ſaid jumping to his feet, ſtretching

ing out his hands towards Duncan, and grinning at the ſame time.

Duncan could ſuſtain it no longer, but making his eſcape from the kitchen, ran to the chamber where the Captain was with the gentlemen, taking a glaſs after ſupper: Exclaiming with great vehemence, he gave them to underſtand that the muckle deel himſel was in the houſe below ſtairs. I did na juſt ſee his horns, and his cloven foot, ſaid he; but I ken him right weel by his way o' talking, when he was i' the ſtable wie the gentleman's horſe, rubbing him down, he curſed, and ſwear'd like a devil; and when he came to ſipper, he could na bide the bleſſing, but when I ſpake o' grace, he brake out into profane language; and at laſt fairly acknowledged that he was the deel himſel. Guid guide us, that we ſhould hae the devil among us! I wad na be aſtoniſhed if he has the kitchen aff in a flame o' fire, before we gae to bed yet. I hae Satan's inviſible kingdom diſcovered wi' me, in my bags. It gies great account o' theſe things. The like happened at Drumalawrig ance before; and the guid folk had a great deal o' wark to get the muckle thief out o' their ſight again.

The Captain and gentleman were at a loſs to underſtand this rhapſody; and could only in general collect from it, that he conceived himſelf to have ſeen the devil. Where is this devil? ſaid the Captain. Can ye ſhew him to us, Duncan? I can ſoon do that, ſaid Duncan. I left him i' the kitchen at his meat; but I trow he does na eat muckle. It is a' a pretence, to paſs for one o' us. But gin ye ſing a pſalm, or pronounce a verſe o' the Bible, or gae about prayer, I ſall warrant ye ſall ſoon ſee him in his proper figure, wi' his horns and his cloven foot girnning at ye, juſt as he had come out o' hell about an hour ago.

Let us ſee him, Duncan, ſaid the Captain, and examine into theſe circumſtances.

The Captain and the gentleman had ſuppoſed that ſome wag, amongſt the ſervants of the public houſe, had been attempting to amuſe himſelf with the credulity of Duncan, having diſcovered him to be of a ſuperſtitious caſt of mind; and that with ſome kind of vizor to the face, and uncouth dreſs to the perſon, he had aſſumed a frightful form, and impoſed upon him the idea of a demon. Under this impreſſion they went forward, Duncan with fear and trembling, lurking behind, and eyeing

ing carefully the ſcene as they approached. Entering the kitchen, Duncan ſtarted, and exclaimed, The Lord deliver us ! there he is, eating at his meat, as if he was a creature above ground, though ye may all ſee that he has the phyſiognomy of Belzebub. Of whom do you ſpeak, ſaid the Captain? of that muckle chiel there, ſaid Duncan, i' the blue jacket, and the lang breeks;—(it was a pair of overalls);—that Satan-luking fallow, continued he, wha puts the bread in his mouth, and ſits wi' his backſide on a ſtool, as if he were ane o' ourſels; and had na been i' the bottomleſs pit theſe twelve months. But gin ye ſpeak till him, I ſall warrant ye ſal ſoon hear him talk the dialect of hell, and curſe and ſwear like a fiend, and girn like the deel himſel; and ſhew his cloven foot very ſoon, tak my word for't.

Why that is my ſervant, ſaid the gentleman.

Ay, ay, ſaid Duncan, I dinna doubt that; he may hae paſſed himſel for your ſervant. But that does na hinder him to be the de'el. Dinna ye hear what the apoſtle ſays, " he can transform himſelf into an angel o' light." It canna be a great trouble then to take the ſhape o' a waiting man, and ſit before a pair o' ſaddle bags: If ye read Satan's inviſible kingdom diſcovered, which I hae in my portmantles, ye ſal find that the devil can make himſelf a miniſter, and gae into the pulpit, and conduct himſelf very weel, aye'till it comes to the prayer, and then off he gaes thro' the window, or takes the gavel o' the houſe wie him. It happened once at Linlithgo, that he tuke the ſhape o' a guid auld man, the reverend doctor Bunnetin, and undertook to preach the action ſermon at a ſacrament; but gaed awa in a flight o' fire, juſt as he came to gie out the text. Ah, ſirrah, ſaid he, addreſſing himſelf to Roderick, are ye there yet? ye think becauſe the folk here in America dinna ken ye, no ha'ing Satan's inviſible world diſcovered among their printed bukes, that for that reaſon, I wad na ken ye. I ken ye weel enough, auld Reeky. Gae back, to Scotland, and take the ſhape o' muckle dogs there, whare there are guid foks that dinna fear ye; and no come o'er the burn till America, where the goſpel is na yet planted, and there is na need for ye.

What have you been doing to this man, ſaid the gentleman to Roderick, that he has conceived you to be the devil.

Nothing more ſaid the valet, than that when we ſat down to eat he inſiſted on ſaying prayers firſt, and talked like a fool about religion. I was hungry, and did not like to wait for prayers. He talked about the deel. I told him I was the devil myſelf. He took me to be in earneſt, I ſuppoſe; that is all.

Aye, and ye are the deel, ſaid Duncan. Put out your foot here, and let us ſee if it hae a cloven place i' the middle o't, or be like a chriſtian's foot; or try if ye can ſtand till I ſay the Lord's prayer; though I wad na wiſh to ſay it, as I dinna ken but ye wad take the man's houſe wi' ye, and leave the Captain, and this gentleman without a chamber to gae to bed in. Pſha Duncan, ſaid the Captain; how can ſuch ideas come into your brain? I ſee nothing, but the gentleman's ſervant. It is the prejudice of your education, to ſuppoſe that the devil can take the ſhape of men, or tangible ſubſtance; at leaſt that he can eat food, and converſe with a human voice. You will come by and bye to have a better ſenſe of things. In the mean time we muſt excuſe your revereis, as you are but a late emigrant. This valet may be indiſcreet, or as you would ſay, profane, in his expreſſions; a thing of which I will venture to ſay this gentleman, whoſe waiting man he is, does by no means approve. Nevertheleſs, I cannot think he is Apolyon, or Belzebub, or Satan, or the great arch devil of the infernal regions I do not even believe that he is one of your inferior devils, that has aſſumed the ſhape and function of a valet, and has ſat down here to eat his ſupper in the kitchen.

I am not one one of thoſe, ſaid the gentleman, that approve of profane language, or the undervaluing the religious ceremonies of a conſcientious, though weak man; but it would appear to me that this is but an affair of humour on the part of my valet, who by the by is but hired with me as a waiting man, and I have no controul over him, farther than to diſmiſs him for improper conduct. He is a merry fellow; but I have always found him faithful, and of good temper; ſo that I will venture to ſay, that if Duncan, for that I underſtand is the name of this North Briton, will take ſupper, and go to bed with him, he will receive no inj ry whatever.

I wad na take the whole town o' Perth, to ſit down wie him, ſaid Duncan; nor a' the kingdom of Scotland to ſleep wie him ae night. I ſhould expect nothing elſe but to be i' the lake o' brimſtane before the morning.

I will be damn'd ſaid Roderick, if I do you any damage. I am no devil more than yourſelf. It was to get quit of your long prayers before victuals, that led me to talk as I have done.

Do you hear him, ſaid Duncan? would any body but the deel, acknowledge himſelf willing to be dam'd, or talk about it in ſae light a manner. He confirms by ae breath, what he denies by the other. He is the deel, as ſure as ever Mitchel Scot was in Scotland, or if he is na the deel; he is as bad as the deel, and it gaes againſt the grain wi' me to hae ony communication wi' him. Let him gae to hell for me by himſelf. He ſal not hae my company. I wad na truſt but that he wad hae an hundred witches here about the houſe, before the morning, and put every one o' us on a broomſtick to ride along wi' him, taking the taps aff the trees, and dinging doon houſes, as he gaes along; the auld woman turning themſelves into cats, as they like, or taking the ſhapes o' hares, or ſoomin o'er rivers in their egg-ſhells.

The Captain finding that it was in vain

to attempt by direct means to overcome the force of prejudice, changed his language, and affected to ſuppoſe that the valet might be the devil, and propoſed to examine the extremity of both limbs, to ſee whether he had a cloven foot. The valet, ſubmiting to the jeſt, agreed to be examined. His boots and ſtockings therefore being ſtripped off, his feet were examined, and no fiſſure appeared more than in a common foot. Now, ſaid the Captain, if he can ſtand the recital of a prayer, will you not acknowledge that he may be a human perſon. Ay, if 'twere a miniſter, ſaid Duncan; but I dinna ken, if the prayer o' a layman, can affect him much. But it does na matter muckle, whether he is the devil or not; he is amaiſt as bad as the devil, as you may diſtinguiſh by his converſation, and I dinna care to ha muckle more to do wie him.

That is, devil or no devil, ſaid the Captain, you will neither eat nor ſleep wi' him.

Juſt the ſhort and the lang o' it, ſaid Duncan. I will take a bit o' bread and beef in my hand, and creep into ſome nuke by myſel, if it ſhould be i' the ſtable with the horſes, rather than wie this wicked creature, that if he is not Satan, has a great reſemblance o' him.

With this the Captain and the gentlemen, left them to themſelves, and returned to the chamber.

* * *

CHAP. IV.

IN the morning it appeared that Duncan had ſat up the greater part of the night, with a candle burning by him in the kitchen, until near day-light; when overcome with ſleep he had reclined upon a bench, until the gentleman and his valet had departed, and the Captain had got up, which was about an hour after ſunriſe. Having breakfaſted, which was about 9 o'clock, they ſet out upon their travels, converſing as they went along upon ſubjects that occurred. The firſt topic was a compariſon of Scotland with this country; in what particulars each had the advantage of the other. Duncan gave a decided preference in all things to the tranſ-Atlantic region; and found nothing on this continent that could encounter the ſmalleſt competition. I ſhould preſume, ſaid the Captain, we have more timber in this country than in yours. You may have more, but not half ſae guid, ſaid Duncan. Our fir, is far better than the oak that ye find here. I will allow you the advantage in one particular, ſaid the Captain; you are more cloſely ſettled, and the ſoil of courſe muſt be under a more general cultivation. Aye, but that is nathing, ſaid Duncan; it is ſettled wi' a better ſtock o' people; and we hae dukes and lairds amang us; no as it is here, where ye may gae a day's journey, and no hear of a piper at a great houſe, or ſee a caſtle; but a' the folks, and their habitations, luking juſt for a' the warld like our cotters in Scotland. But, ſaid the Captain, what do you think of the works of nature here, the ſun and moon for inſtance? The ſun is a very guid ſun, ſaid Duncan; but he has o'er muckle heat in the middle of the day. I wad like him better if he wad draw in a little of it at this ſeaſon, and let it out i' the winter, when we ſal hae more need o' it. But as to the moon, Duncan, ſaid the Captain, you have ſeen it ſince you came in; do you think it is as large as the moon in Scotland? I dinna ken, quoth Duncan, but it is amaiſt as large; but it changes far aftener, and it is no ſae lang at the full as it is in our kintry. But what think you of the ſtars, Duncan; you have taken notice of them, I preſume, in this hemiſphere. The ſtars dinna differ muckle frae the ſtars at hame, quoth Duncan; ſave that there are not ſae many o' them. Wi' us, the firmament is a' clad wi' them, like braſs buttons; they light it up juſt like candles. But here they luke blaite, and hae a watery appearance in the night, as if they had got the fever and ague o' the climate, and were ſickly, and had na ſtrength to put forth their fire. I tell you, captain, there is nothing here equal to what it is in Scotland. How could you expect it; this is but a young kintra. It will be a lang time before it comes to ſik perfection as wi' us; and I dinna ken if it ever does.

How comes it to paſs, Duncan, ſaid the Captain that the devil chuſes the women of your country, in preference to any other, to make witches of? For it would ſeem to be the caſe; as I have heard more of Scotch witches, than of Engliſh or American.

I can gie ye a good reaſon for that, ſaid Duncan. The deel kens weel enough where to find out the beſt materials. The Engliſh women are no worth making witches of; they could do him little guid when he had them. Ane Scotch witch is worth a dozen Engliſh, or American. They can loup farther, and ſink a ſhip in half the time.

The Captain having made this experiment of the national partiality of Duncan, was ſatisfied; and turned the converſation to another ſubject.

CHAP. V.

I Shall not ſtop to record the minute incidents that took place in the courſe of this day's travel; or that of the two following days; or relate the particulars of the converſation of the Captain with Duncan, or of Duncan with any other perſon. What I have related, was chiefly with a view to give ſome idea of the new valet's character and manners.

I think it was the fourth day after leaving the city, that the Captain caſting up his eyes at a place where there was a conſiderable length of ſtraight road before him; ſaw a perſon trudging on foot, who by his make and gait, appeared to him to reſem-the new revenue officer, the quondam bogtrotter. Duncan, ſaid the Captain, if that man was not on foot, that is before us, I ſhould take him for Teague O'Regan, the waiting man that was in my ſervice, and who gave place to you; having obtained a commiſſion in the revenue, and become an exciſe officer. But as I had equipped him with a horſe, it is not probable that he could be without one already, and have taken to his trotters, after being advanced to be a limb of the government. It would be a degradation to the dignity of office.

I dinna think, quoth Duncan, there is muckle dignity in the office. What is he but a gauger? that is of na more eſtimation in our kintra than a hangman. There is na ane that can live in an honeſt way without it, will take the commiſſion. Duncan, ſaid the Captain, it is not ſo in this country, where the government is a republic; and all taxes being laid by people, the collection of every ſpecies is a ſacred duty, and equally honourable.

Honour! quoth Duncan. Do you talk of honour in a gauger? If that be the way of thinking in this kintra, I wiſh it were back in Scotland. Every thing ſeems to be *orſa verſa* here; the wrang ſide uppermoſt. I am but a ſimple waiting man to a gentlemen like yourſel, and I wad na take the office o' gauger upon me, for a' Philadelphia, which is amaiſt as big as Perth.

By this time they were within a ſmall

diſtance of the traveller, whom the Captain reconnoitering more perfectly, diſcovered abſolutely to be Teague. The revenue officer, turning round, he recognized the Captain, and accoſted him: "By my ſhoul, and there he is, his honour himſelf; the Captain, and a new ſharvant that he has trotting on foot, as I myſelf uſed to do." And as you ſeem to do yet, Teague, ſaid the Captain. What is become of the horſe I furniſhed you? Has he been ſtolen, or has he ſtrayed away from ſome paſture in the courſe of your progreſs? By my ſhoul, ſaid the officer, neither the one nor the oder of deſe happened; but I met wid a good affer on de road, and I took it. I ſwoped him for a watch dat I have in my pocket here. Bleſs de ſweet little ſhoul of it: It tells de hour of de day, and what time of de clock it is, ſlapeing or waking; and in de night time you have but juſt to look at the face of it, and de ſweet pretty figures dat are dare, and you will know how long it is before the morning come. Not like de dumb beaſt, that could not anſwer you a word in the night nor in the day; but hold his tongue like a ſhape, and ſay nothing; while dis little watch, as de call it, can ſpeak like a Chriſtian creature, and keep company along de road like a living perſon. It was for dat reaſon dat I took it from a country man dat I met wid laſt night at the tavern; and am now going on by myſelf, and have no horſe to take care of, and plague me on de road, and give me falls over his tail, and over his mane, up hill and down hill, ſo dat I almoſt broke my neck, and thought it ſafeſt to ride upon my foot. Dat is truth, maſter Captain. But who is dis ſon of a whore dat you have wid you trotting in my place? Does he take good care of your creature at night, and clean your boots. I would be after bidding him ſmell dis cudgel here dat I walk wid, if he neglect a good maſter, as your honour is.

The blood of Duncan was up at the idea of being cudgelled by an exciſe officer; and ſtepping up to Teague he lifted a cudgel on his part. "Ye cudgel me, ſirrah! ſaid the Caledonian. If it was na for his honour's preſence, I wad lay this rung on your hurdies; or gie ye a rap upon the crown; to talk ſik language to your betters. I ſhould make ye ken what it is to raiſe the blood of a Scotchman. You ca' yourſelf a revenue officer. But what is that but a guager? which is the next to a hangman in our kintra. Captain, will ye ſtand by and ſee fair play, till I gie him his paikes for his impertinence. My lug for it, I ſal make this rung rattle about the bones o' his head to ſome tune.

With that Duncan was making his advance, having raiſed his cudgel, and puting himſelf in the attitude of a perſon accuſtomed to the back ſword; which Teague on the other hand obſerving. accoſted him with ſofter words; not diſpoſed to riſk an engagement with an unknown adverſary. Love your ſhoul, ſaid he, if I was after affronting you more than his honour my maſter; burn me, if I don't love you, juſt becauſe you are my maſter's ſharvant, and takes care of his baſte. I was only jokeing. It is juſt the way I would ſpake to my own dear couſin Dermot, if he were here; for in Ireland we always ſpake backwards. Put up your ſtick, dear honey, I am ſure the Captain knows that I was always good-natured, and not given to quarrels; though I could fight a good ſtick too upon a pinch; but it never came into my head to wrangle with my maſter's ſharvant, eſpecially ſuch a tight good looking fellow as yourſhelf, dat has a good ſhelalah in your hand, and is fitter to beat than to be beaten, by ſhaint Patrick.

Duncan, ſaid the Captain, you have heard the explanation of the haſty words the revenue officer at firſt uſed; and it would ſeem to me, that, conſiſtently with the reputation of courage, and good breeding both, you ought to be ſatisfied.

I dinna ken, quoth Duncan; it was a vera great provocation to talk o' cudgeling; and it may be the cuſtom o' a friendly ſalutation in Ireland, but no in our kintra. While I ha a drop o' the blood o' St. Andrew in me, I wad na gae up to ſik civilities.

Said the Captain, as far as I can have underſtood, St. Patrick and St. Andrew were couſins, and you his deſcendants or diſciples ought to be on terms of amity.

St. Andrew a couſin to St. Patrick! ſaid Duncan. I canna acknowledge that, Captain. St. Andrew was a guid Proteſtant, and a Covenanter, but St. Patrick was a Papiſt, o' the kirk o' Rome; and did na keep the ſecond commandment, but worſhipped graven images, and pictures o' ſaints; and tuke the ſacrament wie a wafer. I ſhall never gie up that, Captain, that St. Patrick was o' kin to St. Andrew.

They might be i' the miniſtry at the ſame time; but there is a great difference in their doctrine. Did ye e'er read any o' the works o' John Knox, Captain? Dinna ye ken, that the church of Rome is the whore o' Babylon? If ye had lived in the time o' the perſecution, ye wad na hae compared a Scotch ſaint wie a Iriſh prieſt.

Said the Captain, I have no particular acquaintance with the diſtinguiſhing tenets of the two Evangeliſts; nor do I know any thing of them, ſave juſt to have underſtood that the one had planted Chriſtianity in Scotland and the other in Ireland. But this is not a point ſo material to us individually, as that we cultivate peace, and have no difference. I muſt therefore enjoin it on you, Duncan, that you drop your ſtick, and keep the peace towards the revenue officer on the high way, that he may not be delayed in going forward to enter on the functions of his office. Said Duncan, Since your honour ſays the word, I ſhall lay down my ſtick; for I ken the law better than to ſtand out againſt the civil authority.

But Teague, ſaid the Captain, how can you diſtinguiſh the figures of your watch, ſo as to tell the hours of the day; you that do not underſtand figures? By my ſhoul, ſaid Teague, and I never tought of dat. Will not the figures ſpake for demſelves, when I look at dem. I am ſure, I ſaw the ſon of a whore dat I got her from, look at her, and tell the hour o' de day, like a pracher at his books; and I am ſure and certain, dat ſuch an ill-luking teef as he was, could neither read nor write. But by my ſhoul, if dat is de way, dat I have to read de marks myſelf, I will ſwap her back for a horſe or a cow, on de road; or for ſomething elſe, dat will plaſe your honour better; ſo dere is no harm done, plaſe your honour, while we are in a chriſtian country, and can meet wad good paple to ſpake to, and take a watch or a colt off our hands, when we mane to part wid it, plaſe your honour.

Such was the converſation at the firſt interview of the Captain's family, to uſe a military ſtile; and may be conſidered as a ſample of that which took place in the ſequel of this day's travel, as they proceeded together until noon; when they came to dine at a public houſe, and umbrage was taken by Duncan, becauſe the Captain had permitted Teague to ſit at table with himſelf; which he did in reſpect to the office which he held, and in order to ſupport its dignity. Captain, ſaid Duncan, coming to the hall door, and looking in, d'ye permit an exciſe officer to ſit at the table wie your honour. For ſik profanation I never heard o' in a' my born days; if it were in Scotland, it wad cauſe a ſight to the whole neighbourhood. Does your honour ken that he is an exciſe officer? Duncan, ſaid the Captain, it is a principle of good citizenſhip, eſpecially in a republican government, to pay reſpect to the laws, and maintain the honour of its officers. It is for this reaſon, that I make it a point to honour one who was lately my bog-trotter; not that I diſcern in him any remarkable improvement in talents or manners; but ſimply becauſe the government has diſcovered ſomething; and has ſeen fit to give him a commiſſion in the revenue. Who knows but it may be your own fortune, at no diſtant day to obtain an office, and will you not think it reaſonable then, that it ſhould be forgotten that you were once in the capacity of a waiting man; and that you ſhould receive the reſpect and the precedence due to your new dignity? it is not with us as in monarchies, where the advance is gradual in moſt caſes; though even there, an individual through the favour of the prince, or of the queen, or of a lady or gentleman of the court, may have a ſudden promotion: but in a free ſtate, what hinders that the loweſt of the people ſhould be taken up, and made magiſtrates, or put into commiſſions in the revenue? I muſt inſiſt, Duncan, that you retire to the kitchen, and take your dinner, and make no diſturbance in the houſe at this time; you will come to underſtand better the nature of offices in theſe commonwealths in due time. Duncan retired; but in ſoliloquy expreſſing his chagrin, at the ſtrange reverſion of affairs in America, from what they were in Scotland; and his mortification at finding himſelf in the ſervice of a maſter, that could degrade himſelf by dining with an exciſe officer.

Teague, on the other hand, though he was ſilent in the hearing of Duncan, broke out as ſoon as he had ſhut the door; Captain, ſaid he, plaſe your honour, where did you pick up dat teef-luking ſon o'd a whore, dat has no more manners, dan a ſhape ſtealer in Ireland; or a merchant dat ſells yarn at a fair. By ſaint Patrick, if your honour had given me leave in de road, I would have knocked his teet down his troat; and if your honour will excuſe de table, I will go out and take him by de troat, and make him talk to himſelf like a frog in de wet ſwamps; de ſon of a whore, to ſpake to your honour wid a brogue upon his tongue, in ſuch words as deſe.

By the brogue, Teague meant the Scottiſh dialect, which Duncan uſed.

Teague, ſaid the Captain, the prejudices of education muſt be tolerated, until time and experience of the world, has leſſened or removed them. He is an honeſt fellow, and I have more confidence in him, than I ever had in you, though his talents have not appeared equal; at leaſt if I am to judge from the eſtimate made of you, by theſe who have a better right to judge than I have. However, I am unwilling to have any diſturbance between you, and therefore, muſt inſiſt that you leave him to the reprimands which I myſelf have occaſionally given him, and ſhall continue to give him, until he attains a better knowledge of the nature of things in this new hemiſphere, ſo different from thoſe to which he has been accuſtomed.

This put an end to any altercation between the two, the revenue officer and the waiting man, for the remaining part of that day, as they trudged together, until they came to the inn at night, and having ſupped, were about to go to bed. It was what in ſome places is called an Ordinary; that is, an indifferent tavern, of but mean accommodations. The houſe was ſmall, and there was but two beds for the reception of ſtrangers; one of theſe ſo indifferent, as to appear fit only for the ſervant of a gentleman, who might happen to travel the road, though large enough to contain two, or three perſons. What it wanted in quality of neatneſs, and perhaps cleanlineſs, was made up in dimenſions. This bed therefore ſeemed naturally to invite the reception of two of the company.

Teague, ſaid the Captain, when about to go to bed, I think Duncan and you, being the younger men, may pig in together in that large bed, and leave the other to me who am an older man, and am apt to tumble and toſs a little, from wearineſs in my ride; and may perhaps diſturb you in your ſleep.

Guid deliver me, ſaid Duncan, frae ſik a profanation o' the name o' Ferguſon, as to ſleep wi' an exciſe officer. I am na o' a great family, but I am come o' a guid family; and it ſhall never be ſaid that I came to America to diſgrace my lineage, by ſik contact as that. Gae to bed wi' an exciſe officer! I wad ſooner gae to bed out o' doors; or i' the ſtable amang the horſes.

The revenue officer was affronted at this; and gave way to his indignation. The devil burn me, ſaid he, if I will be after ſlapeing wid you, you ſon of a whore, you teef luking vagabon; wid de itch upon your back; I am ſure all your country has de itch; and keep ſcratching and ſcratching, as if de ware in hell, and could get brimſtone for noting; you ſon o'd a whore.

The youke! ſaid Duncan. Do you impeach me wi' the youke?

You impatche yourſelf, ſaid the revenue officer. Did not I ſee you ſcratching as you came along de road; and do you tink, you teef, dat I wiſh to get de leproſy, or de ſcurvy, and have to ſleep in a bag o' brimſtone two or tree weeks, before I be fit to travel wid his honour the Captain again?

The deel damn me, ſaid Duncan, if I can bear that.

What, ſwear, Duncan? ſaid the Captain;

tain, or curſe rather; you that are a Covenanter, and have religious books in your wallet, the Confeſſion of Faith and the Catechiſms!

How can I help it, man, ſaid Duncan. The deel rive his ſaul, but I man be at him.

Duncan had by this time ſeized his walking ſtaff, and put himſelf in an attitude to attack his adverſary, who on the other hand had, inſtinctively, enſconced himſelf behind the Captain, and oppoſed him as a rampart to the fury of the Scot.

Duncan, ſaid the Captain, you are in the wrong on this occaſion, you gave the affront, and ought to excuſe the revenue officer for what he has ſaid, which, by the bye, was not juſtifiable, on any other ground but that of provocation. For national reflections are at all times reprehenſible. But in order to compoſe this matter, and that we may have no further diſturbance, I will take the large, though more humble bed myſelf, and ſleep with the exciſe officer, for the reputation of the government who has thought proper to appoint him to this truſt.

The deel take me if ye ſhall do that, Captain, ſaid Duncan; I wad rather take the ſtain upon myſel, than let my liege be diſgraced; for it wad come a' to the ſame thing in the end, that I had been the waiting man o' ane that had been the bed fellow o' a gauger. O! guid keep us, how that would ſound in Scotland. What wad my relation Willy Ferguſon, that is profeſſor i' the high college o' E'nburgh, ſay to that? But rather than your honour ſhou'd take the ſtain upon you, I ſal put up wie it for a night; though if the landlady has a pickle ſtrae, and a blanket, I wad rather lie by the fire ſide, than contaminate myſel, beding wi' ſik a bog-trotting loon as he is, that wad gae into ſik an office for the ſake o' filthy lucre, and to make a living; when there are many honeſt means to get a ſupport other ways.

The landlady gave it to be underſtood that ſhe could furniſh him with a bag of ſtraw and a blanket.

This adjuſted the difficulty, and ſaved the delicacy of the Scotchman, and embarraſſment of the Captain, in keeping peace between the bog-trotters; as in reality they both were, though the one had obtained a commiſſion, and the other remained a private perſon.

CHAP. VI.

IN the courſe of the three following days, during which the Captain and the two bog trotters, journeyed together, a great deal of ill will ſhewed itſelf between the underſtrappers. By the bye, I aſk pardon, before I go farther, of the government, for thus confounding the revenue officer with the preſent waiting man; but I aver, that it is not owing to any diſreſpect of the government, though it may have that appearance; but is to be reſolved ſimply into the force of habit which I acquired in deſignating O'Regan in the early part of this narrative, before he was advanced to office; and ſince that, to the impreſſion made upon my mind, occaſionally by his conduct, which has not intirely correſponded with the dignity of the commiſſion. When inſtances occur of this nature, I fall involuntarily into the uſe of the former epithet, which reflection, doubtleſs, would teach me to diſcard. This is my apology; and if it ſhould be attributed to any ſecret grudge, or diſlike of public meaſures, or perſons at the head of our affairs, it will be a great injuſtice. But, as I was ſaying, in the courſe of the following days, much bickering took place between the Hibernian and the Scotchman; or as I might otherwiſe expreſs myſelf, between the ſon of St. Andrew, and St. Patrick. The Scot thought the Hibernian defective in grace and manners; both becauſe he did not aſk a bleſſing to his food, and becauſe he took the liberty to eat with the Captain, and to converſe with him as on equal terms. Indeed it was the only fault he found with the Captain himſelf, that he did not ſay grace to meat, and that he admitted the gauger to this enjoyment of equality. He did not enter fully into the neceſſary policy of obſerving the forms of reſpect to officers of government, merely for the ſake of the authority, and as a compliment to the laws themſelves. Nor was his knowledge of the human mind, and the modes of acting, ſufficient to inform him, that the ſaying grace at victuals is a matter of form, more than of faith; and that for this reaſon, ſome chriſtian ſects, particularly the people called Quakers, omit it altogether.

The Hibernian would ſometimes beat off, to uſe a nautical phraſe, and diſarm his adverſary by expreſſions of benevolence, as "Love your ſhoul," &c.; ſometimes he would prepare for battle, and be diſpoſed to defend himſelf; on which occaſions it behoved the Captain to interfere, and break off the conteſt.

The Captain, at length, weary of this trouble, thought of the expedient of diſmiſſing the revenue officer a day or two a head, in order that he might be apart from the other bog-trotter. This being done, with exhortation that he would go forward ſpeedily, and open an office in the diſtrict, the Captain propoſed to remain a day at the public houſe where he then was, in order to give the revenue officer the advantage of the ſtart I have mentioned. In the mean time, hearing of a cave in the neighbourhood, which was thought to be a great curioſity, he took the opportunity of viſiting it. The guide led them to it, I mean the Captain and his waiting man, in about an hour's walk from the public houſe. It was on the bank of a ſmall river; the mouth of the cave opening to the bank. A ſmall ſtream iſſued from the cave, and fell into the river, with a fall of a few feet over a rock, rendered ſmooth by the current of the water. Above this, was a ſhade of ſpreading beech, with thick foliage, and beneath, towards the ſtrand of the river, was a gradual deſcent with waſhed pebbles, and a clear filtrating ſand. Hard by the fall of this water, and on the ſtrand of the river, the attention of the Captain was attached by certain rude ſculptures, obſervable on a flat rock; and alſo by others on a perpendicular one, that compoſed a part of the bank. There was the figure of the tarapin, the bear, the turkey, &c. It was a ſubject of reflection with the Captain, whether theſe impreſſions had been made by the animals themſelves, while the rock had been in a plaſtic ſtate, and before it had hardened from clay into ſtone; or whether it was the work of the ſavages, before the Europeans had poſſeſſion of the country. He lamented that he had not a philoſopher at hand, to determine this. On the bank above, and toward the mouth of the cave, were a number of petrefactions to be found; the water that ran here, appearing hence to have a petrifying quality. The Captain conſidering theſe, was thinking with himſelf how good a ſchool this would have been for Teague, had he been admitted a member of the Philoſophical Society, as had been propoſed at an early period.

The mouth of the cave, was of a height and width to receive a man walking upright, and without conſtraint on his entrance; after a paſſage of a few yards, lined with the ſolid rocks, it opened into an apartment of about eighteen feet cube. The oozing from above formed the ſtalactites, and would probably in the courſe of a century or two, fill up this chamber altogether, unleſs by digging above, the courſe of the water could be diverted from the roof, and carried off by a conduit on a ſolid part of the mountain. The floor of the chamber had been raiſed by the pretrifaction of the water; as appeared from the inequality of ſurface, formed by the ſtalactites, and from the teſtimony of the guide, who remembered the time, not more than fifteen years ago, when the deſcent to this apartment, was a ſtep of at leaſt a foot from the level of the entrance.

Paſſing on a few yards more, they deſcended a ſtep, and came to a ſecond apartment, of a greater extent, and of not leſs than an hundred feet to the level vault. Here was a vaſt bed of human ſkeletons petrified, but diſtinguiſhable by their forms. No doubt it had been a repoſitory of ſavage chiefs, whoſe bodies, converted into ſtone by the virtue of this water, were preſerved more durably than the mummies of Egypt. The dimenſions of ſome of the ſkeletons beſpoke them giants; that of one meaſured eight feet, wanting an inch. Duncan, ſaid the Captain, I doubt much whether there have been larger giants in Scotland. Aye have there, half as large again, ſaid Duncan; from the ſtones that are put up in ſome caſtles, there muſt have been men at leaſt eighteen or twenty feet in height. What can have become of this breed? ſaid the Captain. They have fought wi' ane another, 'til they are a' dead, ſaid Duncan. This was the eaſieſt way of accounting for the loſs.

There was an aſcent of a ſtep or two to the next apartment, which was of an oval form, the conjugate diameter of which was about thirty feet, and the tranſverſe twenty five. There were the bows and arrows, all petrified, that theſe warriors had uſed in life. The water deſcended not in drops, but through the fine pores of the rock in a gentle dew, and with an impreſſion of extreme cold, ſo as to endanger life, and probably convert the human body into ſtone in a very ſhort ſpace of time. The guide thought it not adviſable to remain long, and Duncan was anxious to return; the forms of the dead in the chamber behind him leading him to apprehend, that ſome of their ſhades might come after them, to enquire the occaſion of their viſit.

Regaining the entrance of the cave, and emerging into light, I mean the light of day, for they had entered with torches, they left the place, and returned to the tavern.

The day following, they paid another viſit to the cave, and obſerved in the chamber of bows and arrows, a pool of limpid water, into which looking, they diſcovered arrow heads, and hatchets of ſtone innumerable. They took out, and brought away ſome of them. Theſe had no doubt been firſt formed in wood, and then put in this water to petrify, and become fit for uſe. Thus we eaſily account for the formation of ſuch implements; whereas the idea of being formed out of a ſtone, in the firſt inſtance, by the dint of human labour, and with no other inſtruments than ſtone itſelf, involves great difficulty. This diſcovery, the Captain, I preſume, loſt no time in communicating to the Philoſophical Society, as will in due time appear, from a publication of their tranſactions.

Near the entrance, and on the right, was the paſſage to what is called the petrified grove. This, on their return they entered, and in about thirty ſteps, found themſelves in a ſpacious ſquare, which appeared to have been once the ſurface of the earth: For here was trees in their natural poſition, with waſps neſts on them, all petrified; and buffaloes ſtanding under, in their proper form, but as hard as adament. A bleak wind, with a petrifying dew, had arreſted them in life, and fixed them to the ſpot; while the mountain in a ſeries of ages, had grown over them. That which ſtruck the Captain moſt, was an Indian man reduced to ſtone, with a bundle of peltry on his back. If the virtuoſi of Italy, could have acceſs to this vault, there would be danger of them robbing it of ſome of theſe figures, in order to compare with the ſtatues that have been made by hands. When this cave ſhall have gained due celebrity, there is no queſtion, but that attempts of this nature will be made. I ſubmit therefore, whether it would not be adviſeable for the connoiſſeurs of America, to apply to the legiſlature of the ſtate, where the cave is, to prevent ſuch exportation.

The Captain leaving this place, took nothing with him but the ſkin of a wild cat, which hung upon a ſtone peg in the ſide of the grotto, and which he broke off, by giving it a ſudden jerk as he turned round. Duncan took a petrified turtle, which he thought reſembled a highland bonnet, and ſaid he would ſcrape it out, and ſend it for a curioſity to Perth.

CHAP. VII.

Containing Obſervations.

IT may be obſerved, that as I advance in my book, I make fewer chapters, by way of commentary, and occupy myſelf chiefly with the narrative. It is the characteriſtic of old age, and may be decorous towards the concluſion of the work. Neverthleſs, I ſhall arreſt myſelf here a little, to reflect on one particular of the diſcoveries of the Captain; the ſculpture on the rocks, which appeared to be the labour of the aborigneſs of this country. I have not ſeen theſe ſculptures, for I have not had an opportunity of viſiting this cave; but I have ſeen ſimiliar ſculptures, in abundance, on the weſt of the Allegany mountains. I recollect at an early period to have heard it ſaid, that Ferdinando Soto, had been on the Ohio waters, and as high as the mouth of the great Kenaway; and to have heard it given as a proof of this, that in a particular place near the mouth of that river, the imperial eagle was to be ſeen engraven on a rock; the eagle which was the enſign of the Spaniſh monarchy, under Charles V, alſo emperor of Germany, and the ſucceſſor of the Cæſars. It was added, on the ſame ground, that the veſtiges of fortifications diſcoverable in this country, were the remains of Spaniſh works, and encamping grounds, under Soto. I had underſtood, that the great Franklin had adopted this hypotheſis with regard to theſe forts, from the ſculpture of the eagle. In the winter of the year 1787, I had the happineſs to converſe with that ſage, and amongſt a number of queſtions, which I had the curioſity, and perhaps impertinence, to aſk, I put this, with regard to the Kenaway ſculpture, and the theory of the veſtiges of forts in the weſtern country. I found his ideas to be as I had been informed, and have ſtated. I was then in Philadelphia.

In the fall of this year, having returned to the weſtern country, a ſurveyor who had been engaged in ſurveying lands on the Kenaway, being in my office on ſome buſineſs, it occurred to me to interrogate him on the ſubject of the ſculpture. He had ſeen the engraving, of what was thought to be the eagle, but called it a Turkey; which word no ſooner ſtruck my ear, than all the hypotheſis of the holy Roman eagle, and Ferdinando Soto, fell to the ground. It is a turkey, thought I, which the fancy of the virtuoſo and antiquarian, has converted into the king of birds.

Converſing, with the ſurveyor, he gave me an account more minutely of this, and other figures cut upon the rock, viz. the turkey with its wings ſpread, as if juſt alighting; the deer with his branching horns; and the ſavage himſelf, with a large head and long limbs, rudely cut. He added, that he had heard from a hunter whom he well knew, that there was a rock with ſimilar engravings on Cheat river, a ſmall diſtance above where it falls into the Monongahela; and promiſed to bring this hunter to give me a deſcription.

About a month afterwards, the ſurveyor brought the hunter to me, who appeared to have been obſervant, and to be intelligent. He had ſeen the rocks near the mouth of Cheat river. The following is the memorandum that I took from him:

"The turkey appears to have alighted at the lower part of the rock, and ran up to the top. You ſee the track, which it leaves; the ſtretched back, and the body thrown forward, as between flying and running. There is the figure of a man, with a large head, and horns, and a thin ſkeleton-like body. There are deer tracks well cut. This rock ſtands on a bend of the river; and the figures on the lower end, which projects moſt, are defaced by the water, which riſes to this height in the time of floods. There is a horſe track. This is the only thing that I think remarkable, if it is a horſe track; for, as I do not know that there were any horſes here, before the European ſettlements, it would argue that this engraving had been done ſince, and by the natives who have come from the Cheſapeek, and had ſeen horſes. The ſettlement made by Captain Smith at the mouth of James river, Virginia, was I believe the earlieſt made, contiguous to this country."

This hunter gave me to underſtand, that he had ſeen a rock, ſculptured in like manner on the Kenaway, about eighty miles from its mouth; that is nearly in a line directly weſt from the rocks on Cheat river.

Having been led into the way of enquiring on this ſubject, I have found that theſe engravings are very common throughout the whole weſtern country; that they are diſcernible all along the Ohio, at low water eſpecially, when the horizontal rocks are left bare; that they are found on the margins of the ſmaller ſtreams alſo.

I had heard of one of theſe on the Monongehela, about forty miles above Pittſburgh, and in the ſummer of 1793, croſsing the country near that place, I ſpent a part of a day, in going out of my courſe to obſerve it. The ſculptures were of the ſame kind, and anſwer the deſcription before given of thoſe elſewhere. The figures on this are, a bear rudely or rather clumſily cut; a hawk flying with a ſnake in its beak; the moon and the ſeven ſtars; a racoon; a human arm, and human feet, well done; a buck with branching horns; the turkey; and a number others I want no other proof that theſe ſculptures were by the natives, than the form of the feet, which are unqueſtionably Indian. The narrowneſs, and ſmallneſs of the heel evinces it. It might alſo be induced as a preſumption, that there are the veſtiges of a fortification, ſuch as has been mentioned, juſt above on the hill. For it is reaſonable to ſuppoſe, that theſe works of leiſure and taſte, were moſt likely to be purſued in the neighbourhood of ſuch a work. But what has been at all times concluſive to me, that theſe engravings are the works of the natives, is, the circumſtance that no alphabetic mark of any language, or Roman or Arabic numeral, is found amongſt any of theſe. For it is well known, that it is a thing which would occur to any European, who ſhould amuſe himſelf in this manner, to impreſs the initials at leaſt of his name, and the digits of the year. I had put this queſtion to the ſurveyor and hunter, of whom I have made mention, with regard to letters and numeral marks, and found that none had been obſerved by them, on the rocks which they had ſeen. On that ground, independent of all others, I made the deduction I have ſtated.

I conſider theſe ſculptures, as the firſt rude eſſays of the fine art of engraving; and to have been the work of ſavages of taſte, diſtinguiſhed from the common maſs, by a talent to imitate in wood or ſtone, the forms of things in nature, and a capacity of receiving pleaſure from ſuch an application of the mental powers. Whilſt a chief of genius, was waiting for the aſſembling of other chiefs, to hold a council; or while the warrior was waiting at a certain point for others, that were to meet him, he may have amuſed himſelf in this manner; or it may have been the means to cheat wearineſs, and ſolace the intellectual faculty, when there was no counſelling in the nation, or wars to carry on.

Happy ſavage, that could thus amuſe himſelf, and exerciſe his firſt preeminence over animals we call Beaſts. They can hunt, and devour living things for food; but where do you find a wolf, or a fiſhing hawk, that has any idea of theſe abſtract pleaſures, that feed the imagination? Why is it that I am proud, and value myſelf amongſt my own ſpecies? It is becauſe I think I poſſeſs, in ſome degree, the diſtinguiſhing characteriſtic of a man, a taſte for the fine arts: a taſte and characteriſtic too little valued in America, where a ſyſtem of finance, has introduced the love of unequal wealth; deſtroyed the ſpirit of common induſtry; and planted that of lottery in the human heart; making the maſs of the people gamblers; and under the idea of ſpeculation, ſhrouded engroſſing and monopoly every where.

It would ſeem, that the ſculptures of which I ſpeak, are the works of more ancient ſavages, than theſe which have lately occupied this country; theſe tribes not being in the habit of making any ſuch themſelves, and the figures evincing an old date, being in moſt places, in ſome degree effaced, by the water of the river, or the rain waſhing the rocks, on which they are engraven. They would ſeem to have been a more improved race, who had given way to barbarians of the north, who had over run the country. It is generally underſtood, by the tradition of the preſent Indians, and the early French writers, Charlevoix and others, that about the beginning of the preſent century, the Six Nations conquered this country, and expelled the former owners; and the word Ohio, is ſaid to mean Bloody, and was the name given it from the blood ſhed upon its waters at that time.

The fortifications of which we ſpeak, muſt have alſo been works of defence, of that or an earlier period. From the trees growing upon the mound, or parapet of theſe, they muſt be ſome of them many hundred years old.

It will ſtrike the reflection, how was it poſſible for the human mind to remain ſo long in ſo low a ſtage of improvement, as was the caſe with theſe, the aborigines of this country. Perhaps the more puzzling queſtion would be, whence the ſpring that could have ſufficient energy to rouſe from it. I ſhall leave this to philoſophy, thought, and hiſtorical deduction. Enough has been ſaid at preſent.

CHAP. VIII.

ON the third day renewing their journey, the converſation between the Captain and his ſervant turned on the character, and hiſtory of the preſent revenue officer, the late Teague O'Regan. The Captain gave Duncan a relation of what had happened; in the caſe of the attempt to draw him off to the Philoſophical Society, to induce him to preach, and even to take a ſeat in the legiſlature of the United States; that had it not been for a certain Traddle, a weaver, whom they had been fortunate enough to ſubſtitute for him, the people would moſt undoubtedly have elected Teague, and ſent him to Congreſs.

Guid deliver us! ſaid Duncan; do they make Parliament men o' weavers i' this kintra? In Scotland, it maun be a duke, or a laird, that can hae a ſeat there.

This is a republic, Duncan, ſaid the

Captain; and the rights of man are underſtood, and exerciſed by the people.

And if he could be i' the Congreſs, why did ye let him be a gauger? ſaid Duncan.

This is all the prejudice of education, Duncan, ſaid the Captain. An appointment in the revenue, under the executive of the United States, ought not to have diſgrace attached to it in the popular opinion; for it is a neceſſary, and ought to be held a ſacred, duty.

I dinna ken how it is, ſaid Duncan; but I ſee they hae every thing tail foremoſt in this kintry, to what they hae in Scotland: a gauger a gentleman; and weavers in the legiſlature.

Juſt at this inſtant, was heard by the way ſide, the jingling of a loom, in a ſmall cabbin with a window towards the road. It ſtruck Duncan to expoſtulate with this weaver, and to know why it was that he alſo did not attain a ſeat in ſome public body. Advancing to the orifice, as it might be called, he applied his mouth, and beſpoke him, as he ſat upon his loom, thus: Traddle, ſaid he, giving him the ſame name that the Captain had given the other; why is it that ye ſit here, treading theſe twa ſtecks, and playing wi' your elbows, as ye throw the thread, when there is one o' your occupation, not far off, that is now a member of the houſe o' lords, or commons, in America; and is gane to the Congreſs o' the United States? canna ye get yourſel elected; or it is becauſe ye dinna offer, that ye are left behind in this manner. Ye ſhud be ſtriving man, while guid poſts are gaeing, and no be ſitting there wi' your backſide on a beam. Dinna your neibours gie ya a vote. Ye ſhud get a chapin o' whiſkey, man, and drink 'till them, and gar them vote, or, ye ſhoud gae out and talk politics, and mak ſpeeches.

Such was the addreſs of Duncan, meaning nothing more than to amuſe himſelf, with the idea of a manufacturer obtaining a ſeat in the legiſlature, and making laws inſtead of warping webs. But in the mean time, the wife of the mechanic, who had overheard the converſation, and was incenſed at an attempt to take her huſband from his buſineſs, ſeizing a pot ſtick and running out, and turning the corner of the houſe, laid a blow upon the poſteriors of the orator; accompanying her force with reproachful words to this effect:

Will you never let the man alone, ſaid ſhe, to mind his buſineſs, but be putting theſe notions in his head. He has been once conſtable, and twice member of aſſembly; and what has he got by it, but to leave his cuſtomers at home, complaining of their work not done? It is but little good that has been got of him theſe three years, but going to elections, and meetings, and talking politics; and after all, what does he know of theſe matters? juſt about as much as my brown cow. A ſet of lounging louts, coming here and taking up his time with idle nonſenſe of what laws ſhould be made, and urging him to be elected; and William Rabb's wife waiting for her coverlet this three months, and Andrew Nangle for his ſhirt cloth. It is enough to put a woman in a paſſion that has the temper of a ſaint, to have her man's head turned ſo from his own affairs, by idle vagabonds that come the way in this manner.

At this, ſhe made another effort, and ſpringing forward, was about to impreſs a ſecond blow; when Duncan retreating, and lifting up his ſtick in his turn accoſted her in theſe words: "Gin ye were a man, as ye are a muckle witch, I ſhoud be for taking ye wi' this rung acroſs your hurdies.

Is it any affront to have it evened to your man Traddle, to gae to the ſenate, and to get a poſt i' the government, and no be knotting threads here, wi' his ſhuttle, like a tradeſman o' Paiſly? Ye vile carlin, ye maun be a witch, or a warſe body, to take a ſtick in your hand, like a driver o' ſtots, and come pelmel, upon a man ahint his back, when he is na ſpeaking till ye. Foul fa' me, but if it were na a ſhame to battle wi' ane o' your ſex, I wad break your back with a lunder, before ye knew what ye were about. To keep this honeſt man here, ſhut up like a priſoner under ground, in a dungeon, drawing a reed till him, inſtead o' throwing out his arms like a Latin ſcholar, or a collegian, making his oration to his hearers? Are ye chained there, (turning his ſpeech to Traddle,) that ye ſtay ſae contentedly yourſel, man, and dinna break out, and eſcape frae the fangs o' this witch."

This witch! ſaid ſhe, (apprehending danger from a ſecond addreſs to the weaver,) this witch! I ſhall witch you to ſome purpoſe, you vagabond. With this ſhe made a haſty ſtep, and was nearly on the back of the Caledonian, with her pot-ſtick, having made a ſtroke at him, which he evaded, by taking to his heels, and retreating ſpeedily. The Captain in the mean time had rode on, and left them to compleat their dialogue.

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CHAP. IX.

DUNCAN had affected the wag on the late occaſion with the manufacturer and his wife, and had like to have ſuffered ſome alloy of pain from the blows which were inflicted, or were meditated. But at the public houſe, in a village, a little way ahead this day, where they halted about noon, a circumſtance happened which changed his view a little, and diſpoſed him to ſadneſs, rather than to play the wag with his neighbours on the road. While the Captain had reclined, and was aſleep on a ſofa, a conſtable had apprehended Duncan with a warrant; commanding this officer to take the priſoner before a juſtice of the peace, by whom it had been iſſued. Duncan had taken for granted, that it was the weaver's wife who had made complaint, and ſent after him, on account of the threats he had made to chaſtiſe her. The buſtle in apprehending him, had made a noiſe in the porch, and awakened the Captain. Duncan, ſaid he, what is the matter? Lord deliver me, ſaid he, if I ken. They ſay I am a priſoner. The bailiff here has ta'en me wi' a warrant. It maun be that witch the weaver's wife, that has made a complaint, juſt becauſe I was jeſting a wee, about her huſband gaeing to the legiſlature; and ſhe did na take it weel, but amaiſt brake my back wi' her' ſpurtle; and now ſhe has ga'en awa and ſworn belike that I ſtrak her; for this is the way o' theſe witches, that they turn ſtates evidence, and ſwear for themſelves againſt honeſt people.

Duncan, ſaid the Captain, this is what comes of your meddling with politics. You muſt undertake to ſay forſooth, who is qualified to be a repreſentative of the United States; you muſt inſiſt upon an induſtrious mechanic to relinquiſh his occupation; and this not from any opinion of his fitneſs for ſuch appointment, or any principle of love for the public good; but merely for your paſtime, and in ridicule of a republican government in this country. For though there have been inſtances of chuſing weavers for the legiſlature, and coblers, and coopers, why make a burleſque of this? Have not the people a right to make ſuch a choice? yet becauſe theſe things are not common in Scotland, it muſt be the ſubject of a laugh here. Had you been ſerious, there could have been no fault found; but the inſult lies in your making a jeſt of it, which was evident from your manner, in turning aſide from the highway to addreſs a weaver through the window of a cellar; and in an abrupt manner, to introduce an expoſtulation with him on the ſubject of election. No wonder that the termagant his wife, who did not reliſh the propoſition, even in a ſerious point of view, was offended, and diſpoſed to inflict blows; and, on the reſiſtance made on your part, and threats probably thrown out, has applied to a juſtice of the peace, and obtained a warrant to commit you to the cuſtody of the law.

What can they make o' it? ſaid Duncan.

I do not know, ſaid the Captain, what offence it may be in law, but certainly it was a great indecorum to amuſe yourſelf, not at the expence of a mechanic, but indirectly at the whole body politic of the union; not that I think it unbecoming to ſend ſuch as Traddie to deliberative aſſemblies;

blies; but that you ſeemed to think it ſo; becauſe it is a thing not known in North-Britain, where ariſtocratic principles prevail. You might have meant this as pleaſantry; but it may be conſtrued a reflection upon a republican government, and to deſtroy the rights of man, in the firſt germ and principles of their exiſtence.

They canna make high treaſon o't, ſaid Duncan.

I do not know, ſaid the Captain, what a ſtrict judge might make it, I ſhould think it could not be made a hanging matter. However let us ſee the warrant, and enquire what the juſtice of the peace has made of it.

I ſhall not ſhew the warrant to any man, ſaid the conſtable, but to his worſhip, juſtice Underchin, to whom I muſt carry the priſoner immediately. So come along; come along; the juſtice will ſhew you the warrant.

There being no help for it, Duncan was obliged to go along, the Captain accompanying him. Being brought before the juſtice, Ah, have ye nabbed him? ſaid his worſhip: I am glad ye have got him; a great raſcal.

There is no queſtion, ſaid the Captain,

ſtepping forward, and addreſſing the juſtice, but the young man has acted with conſiderable imprudence; but ignorance of the world, and eſpecially of the laws and cuſtoms of America, has been the principal cauſe of his intruſion. Though he has not been long in my ſervice, yet I am diſpoſed to ſpeak with ſome confidence of his civility in general. But, may it pleaſe your worſhip, in what ſhape have you brought the charge. Is it an aſſault and battery, or what?

I make it baſtardy, ſaid the juſtice; what elſe would I make it?

Baſtardy! ſaid the Captain. It might be fornication, or adultery; but how can it be baſtardy in ſo ſhort a time? It cannot be a rape, that your worſhip means. There was no rape, or fornication, or adultery in the caſe, I will engage that. And how can there be baſtardy? ſome very hot words paſſed between him and the woman, and ſtrokes might have been given; but there was certainly no diſpoſition, as far as I could ſee, to beget baſtards; nor was there time for it. They were not in ſuch a very loving humour, when I left them; nor did he ſtay behind me above twenty minutes on the road.

The

The juſtice was a little ſwarthy man, of a corpulent habit, ſeated in an elbow chair, with pen, ink, and paper on a ſtand by him. He threw himſelf back, as he ſpoke; leaned his head alternately on the right and left ſhoulder, and bridled his lips, as the phraſe is, diſcovering in the affectation of his manner, great pride of office, and apparent ſatisfaction in having caught a criminal. Endeavouring to be witty at the embarraſſment of the preſent culprit, and the expreſſions of the Captain, why Mr. ſaid he, addreſſing himſelf, to this laſt, though I do not know who you are, that are ſo willing to aſſiſt me in the examination of this vagrant, yet I will obſerve to you, that I make no doubt that ſome hot, or at leaſt warm words, have paſſed between them; and ſtrokes as you call it, might have been given; but as to the time of twenty minutes, or a larger period, it is of no conſideration in the law; provided the woman ſwears, as this one has done, that ſhe is with child by him. Nor will his ignorance of the cuſtoms of America, excuſe him; we muſt commit him, or bind him over, if he can find ſecurity, to appear at the ſeſſions, to take his trial for the fornication.

Wi' bairn! ſaid Duncan. She might juſt as well have ta'en an oath, that I was wi' bairn to her. Was na her man Traddle, ſitting on his loom looking at us a' the time. O the falſe jade! I get her wi' bairn! I wad get a witch wi' bairn as ſoon.

It is extraordinary, ſaid theCaptain , that ſhe could be certain of her pregnancy in ſo ſhort a time?

So ſhort a time! ſaid the juſtice, do you call ſix months a ſhort time?

It is not ſix hours, ſaid the Captain, nor the half of it, ſince the fracas happened.

Guid guide us! ſaid Duncan, who was ſtanding on the back ground, making his ſoliloquy; Guid guide us, that I ſhoud come to America, to be tri'd for getting a woman wi' bairn. What will Mr. Dougal, our miniſter think o' this? after ha'ing the Confeſſion of Faith wi' me, and ſae mony guid bukes. Standing on the ſtool, is bad enough; but nathing to the way they hae i' this kintra, o' taking a man wi' a bum, and bringing him before a magiſtrate; juſt the ſame thing as he ware a ſheep-ſtealer. O' the baſe jade, to ſwear a bairn upon me; what will my ain folks ſay, when they hear o' it in Scotland? It will be a ſtain upon a' my kin to the third generation. It was the deel himſelf put it in my head, to ſtand taking wi' a fool weaver about his election. I wiſh I ware in Perth again, and out o' a' this trouble.

Six hours! ſaid the juſtice, anſwering to the Captain. Is it not ſix months, Sampſon, referring to the conſtable, ſince this pedlar left this ſettlement? Pedlar! ſaid the Captain; he never was a pedlar; nor is it ſix months, ſince he left Scotland. He was recommended to me by a gentleman whom I knew very well, Mr. M'Donald, as a lad juſt come over. So that it is impoſſible he could have been here ſix months ago.

I am no ſax months frae Perth, ſaid Duncan.

Is not your name, Ryburn, ſaid the juſtice, and are you not that Scotch pedlar, that was in this ſettlement two or three months? Can there be any miſtake? referring to the conſtable; is not this Niel Ryburn, for whom the warrant calls? It is the very man, ſaid the conſtable. I knew him by his dialect the moment I ſaw him in the porch at the public houſe, talking with the hoſtler. He has the ſame brogue upon his tongue, and ſays Guid guide us, juſt in the ſame manner: only at that time he uſed to ſay alſo, By my fa'th, and by my ſa'l, more than he does at preſent. He has become religious ſince, or pretends to be ſo, in order to deceive your worſhip. But at that time, he had not much religion about him, and had no guid bukes as he calls them in his pocket; but could damn his ſa'l, and ſwear like a devil.

Niel Ryburn! ſaid the Captain, that is not the name of my valet. It is that of Duncan Ferguſon. But pray who is the woman that he is ſaid to have got with child? The weaver's wife is the only one that he has had a converſation with to my knowledge; and as I ſaid before, they were not much in the way of making love when I left them.

A weaver's wife! ſaid the juſtice; no, Mr. M'Radin, or whatever elſe they may call you; it is no weaver's wife; it is Kate Maybone, that has made oath againſt him. He had carnal knowledge of her about ſix months ago, when he was in this ſettlement pedling, and got her with child.

I perceive ſaid the Captain, we are all at croſs purpoſes, and under a miſtake in this buſineſs. This North Briton——

Stop, ſaid the juſtice, if you are to give your teſtimony, Mr. with the cocked hat, ſpeaking to the Captain; we ſhall take it by yourſelf; and not let the pedlar hear it, to enable him to frame his ſtory to the ſame purpoſe.

Accordingly Duncan being withdrawn, in the cuſtody of the conſtable, the Captain was examined, and related the particulars on oath of all that he knew reſpecting the priſoner; and now being ordered to withdraw, the priſoner was called in and interrogated.

His ſtory was to the ſame effect with that of the Captain, and would ſeem to diſtinguiſh him from his countrymen named in the warrant; but his Scottiſh dialect founded the preſumption of identity ſo ſtrongly, that it was difficult, if not impoſſible, to get over it.

I ſee, ſaid the juſtice, that they have framed their ſtories by colluſion. They are a couple of ingenious raſcals; though the one of them, the pedlar, affects great ſimplicity; and the other vouches for him that he is ignorant. I believe I muſt commit them both; the one for baſtardy, and the other for horſe-ſtealing. For the circumſtance of having but one horſe between them, is extremely ſuſpicious, and renders it probable that they muſt have ſtolen that one. The ſtory which they tell, of having come in company with a revenue officer, whom they have ſent a head on foot, is abſurd, eſpecially when you add what the one who is called Captain tells, of this officer having been once his ſervant, or paſſed for ſuch, under the name of Teague O'Regan, and bog-trotting as he calls it, in the manner that this Duncan, which he pretends is the name, does now; and yet even then being likely to be taken from him to preach, to go to Congreſs, and the Lord knows what: It is impoſſible; it muſt be a falſehood; and the probability is, that this fellow, this Captain, is the head of a gang of horſe-thieves; and this Scotch pedlar, and the Iriſh revenue officer, are underſtrappers, with him, in the trade.

Ths being ſignified to the Captain who was now called in, he addreſſed the juſtice to the following effect: Mr. Juſtice, ſaid he, what I have related to you upon oath, however improbable it may appear, is the fact; and as to your ſurmiſes of horſe ſtealing, they are groundleſs; and you may commit, if you think proper; but you ſhall anſwer for the conſequences. It is no ſmall matter to deprive a citizen of his li-

liberty, and I am not ſo much unknown to the government, as not to obtain redreſs againſt an ignoramus like you, who diſgrace the commiſſion by your ſtupidity, as many of the ſame office do. The utmoſt of your power is to commit; but it may come in my turn to impeach, for your abuſe of power. What proof, or preſumption have you, that I have ſtolen horſes? Is it that of having a ſervant on foot, rather than having one mounted? If I had ſtolen one horſe, could I not as well have ſtolen two? The preſumption is the reverſe of what your worſhip ſtates. As to the North Briton, who is charged with baſtardy, by the name of Niel Ryburn, with a certain Kate Maybone, where is the woman? cannot ſhe be brought face to face with the man, and confronted? Let her then ſay if this is Niel Ryburn; and that this ſimple lad is the perſon who begot a child with her, ſix or eight months ago. I am perſuaded he was on the eaſt of the Atlantic at that time, and if ſhe could become pregnant by him, ſhe muſt have been on that ſide alſo. Let this matter be examined.

From the ſedate and firm manner with which the Captain had expreſſed himſelf, the juſtice began to be apprehenſive of having been miſtaken, and was intimidated. He was willing therefore to ſend for the woman who had made the oath. Being in the village, ſhe was in a ſhort time brought before his worſhip, by the conſtable who had been diſpatched for that purpoſe. Kate, ſaid the magiſtrate, is not this the Scotch pedler, the father of your child, and againſt whom you have made oath?

The father of my child! ſaid Kate; does your worſhip think, I would let ſuch a ſervant looking ſon of a bitch as that, get me with child? does your worſhip mean to affront me, by having him taken up in the place of the moving merchant, Mr. Ryburn? no, no; he is not the father of my child. I never ſaw the clumſy looking dunce in my life before.

Duncan was well pleaſed to be relieved from the charge of baſtardy; but at the ſame time a little hurt, at the undervaluing of the witneſs. Young lady, ſaid he, I wiſh you muckle joy o' your big belly, but I dinna envy the pedlar o' his guid luck o' ha'eing you wi' bairn. If I was to ſtand i' the ſtool, it ſhould be for anither ſort of luking laſſie; and no ſik a brazen fac'd ane as ye are.

Kate was about to make reply; but the juſtice not thinking it comported with the dignity of office, to ſuffer an altercation in his preſence, and being chagrined at not finding this to be the real culprit, releaſed the arreſt, with ill humour, deſiring Captain, priſoner, Kate, and conſtable, to be gone about their buſineſs.

CHAP. X.

THE ſecond day after this, in the afternoon of the day, as the Captain and his man Duncan were advancing on their journey, they perceived a perſon a head, coming towards them, with a long ſlouching walk, as if in conſiderable haſte, and a ſtick in his hand. If that man had not his face the wrong way, ſaid the Captain, I ſhould take him for the revenue officer, Teague O'Regan; he has a good deal of his appearance, both in his perſon and his gait. But he cannot have miſtaken his direction ſo much as to be coming this way, inſtead of going to his diſtrict.

I dinna ken, ſaid Duncan; theſe Iriſh ay put the wrang end o' their ſpeech foremoſt; and why not put the wrang end o' their courſe now and then.

As they were debating, the perſon approached, and it was diſcovered to be Teague.

He had advanced to a paſs of the mountain, where he was met and oppoſed by two men, of an athletic perſonal appearance, who forbade him, at his peril, to proceed farther. They were armed with clubs, and preſented a very choleric countenance. The revenue officer had thought it not adviſable to encounter them, being two to one, and propoſed rather to fall back, and join himſelf to the Captain and the Scotchman, who might ſupport him in his march.

Theſe two men were of the name of Valentine and Orſon; ſo called either from the fierceneſs of their nature, or from their ſuperior ſtrength, reſembling the two champions of that name, of whom we read in books of romance. They had been born and bred in theſe mountains.

Valentine had the advantage of ſome education with a Welſh ſchool-maſter, who paſſed his native language upon the young man for Latin; ſo that conceiving himſelf to have acquired the rudiments of this tongue, and therefore qualified to enter on the ſtudy of ſome one of the learned profeſſions, he had deliberated whether he ſhould plead law, preach, or be a phyſician; but happening one day to ſee a member of Congreſs riding along, with a boy behind him, carrying a portmanteau, he had taken it into his head to be a member himſelf, and had canvaſſed frequently for that delegation; but had been diſappointed; one perſon and another coming forward, and taking off the votes. He had made up his mind for ſome time paſt to make an experiment of perſonal force, to intimidate competitors. For this purpoſe, he had taken to his aſſiſtance another young man of the name of Orſon, whom he found in the neighbourhood, and with whom ſallying out as a kind of ſquire, or armour bearer, he could knock down any fellow that had the impudence to ſet up againſt him in the diſtrict. Orſon had not actually been ſuckled by a bear, like his name ſake in romance; but he was a rough, ſtout man, and well qualified to bear a part in this mode of canvaſſing.

The rumour had prevailed by ſome means, that Teague was coming forward to ſtand a trial in that diſtrict; whether propagated by ſome wag, who paſſed him on the road, and was diſpoſed to amuſe himſelf with the apprehenſions of the two ruſtics; or to ſome miſtake on the part of travellers, who had come through the village in the neighbourhood.

The Captain, however, and the revenue officer himſelf, had reſolved their menace into a diſlike of the exciſe law, and a wiſh to intimidate, or prevent by force, the opening an inſpection office in that diſtrict.

Under theſe impreſſions, advancing to the paſs, they were met by the young men, who made a ſhew of battle; though on their part, not a little diſconcerted at ſeeing Teague return with a reinforcement, and with the advantage of cavalry.

The Captain placed himſelf in the center, on horſe-back, and a little in advance of the two wings on foot, Duncan and Teague. The North Briton, preſerved a compoſed manner, and ſhewed a ſteady countenance. The Hibernian, on the other hand, willing by an appearance of great rage, and much valour, to ſupercede the neceſſity of battle, or blood-ſhed, ſtood with his right foot before the left, flouriſhing his cudgel, and grinning like an angry perſon, who was impatient for the onſet.

As is the manner of heroic men, the Captain thought proper, before the commencement of hoſtilities, to accoſt the adverſe

verſe combatants, to ſee whether it might not be in his power to remove, or at leaſt allay their prejudices againſt the obnoxious law, and induce them to ſuffer the officer to paſs. Accordingly he addreſſed them in the following words:

Gentlemen, ſaid he, the law may be exceptionable on general principles, or locally unequal in its operation to you in this diſtrict. Nevertheleſs, it is the law, and has received the ſanction of the public voice, made known through the conſtitutional organ, the repreſentatives of the people. It is the great principle of a republican government, that the will of the majority ſhall govern. The general will has made this a law, and it behoves individual minds to ſubmit.

I wad na ſleech and prig wi' them, ſaid Duncan, ſtepping forward, and flouriſhing his cudgel. I wad na hae many words about it. But juſt ſee at ance whether they will dare to ſtap the high road. Gin they perſiſt, I can tak ane o' them, and ye and Teague, can tak the ither, and my lug for it, I ſal gie the ane that fa's to my lot, a weel payed ſkin, I warrant him. Sae dinna ye tak up time fairlying about the matter; but gae on, and try our rungs o'er the hurdies o' them. I ſal gar this ſtick crack o'er the riggin o' the loons, in a wie while.

Teague, in the mean time, was on the back ground, endeavouring to look ſour, making wry mouths, and grinning occaſionally: all this with a view to ſupport the threats of the North Briton.

Duncan, ſaid the Captain, for he had not attended to Teague, put up your cudgel. Policy oftentimes avails more than force. The law in queſtion may be odious, and great allowance ought to be made for the prejudices of the people. By ſoft meaſures, and mild words, prejudices may be overcome. Theſe appear to be but young men; and raſhneſs is a concomitant of early life. By expoſtulation we may probably have the good fortune to be able to paſs on, without being under the neceſſity to attempt battery, or ſhed blood.

The two young men were not to be intimidated by a ſhew of cudgels, or grinning, and wry mouths; but ſtill conceiving that the object of the Captain was to force an election in favour of his precuſor, the Hibernian, and not underſtanding the ſcope of his harrangue, but ſuppoſing him to ſpeak of the law of election where the votes of the majority, that is, the greater number of votes, conſtitutes the repreſentative, they were as much diſpoſed to uſe force as at firſt; and, advancing, appeared ready to ſuſtain the ſhock.

An affray muſt have enſued; for the Captain having taken every poſſible meaſure to avoid blows, was now reſolute to force the paſs, even at the riſk of battle. But juſt at this inſtant, a grave man coming from the village, who had known the character, and had been frequently a witneſs of the conduct of the young men, addreſſed them: "Young men, ſaid he, will you be eternally running into errors of this kind. Have you interrogated theſe gentlemen, and underſtood from themſelves whether any of them are candidates, and mean to diſturb you by ſetting up for Congreſs in this diſtrict? It is poſſibly the humour of ſome wag coming up the road, and knowing your diſpoſition, that has created the ſurmiſe."

The fact was, that ſome wag who had paſſed Teague on the road, and who had known the apprehenſions of Valentine, had given riſe to the report. For he thought to amuſe himſelf by it, knowing the extravagancies into which it would of courſe throw the two young men. For the whole country, not long before that time, had heard in what manner they had miſtaken individuals for public candidates. On one occaſion they had fought with a maſon and his barrow-man, and abuſed them conſiderably. On another occaſion, they had knocked down a potter with a bag of earthen-ware, and broke ſeveral of his veſſels. For this reaſon, the grave man, of whom I ſpoke, who had got a hint by ſome means of what they were about, had traced the young men, and coming up at the critical moment, addreſſed them as I have before ſaid, exhorting them to make enquiry firſt, whether their apprehenſions were well or ill founded; and not to take it for granted that either of theſe perſonages, were competitors for Congreſs, before the fact had been aſcertained, and their pretenſions conſidered by an amicable expoſtulation.

Candidates for Congreſs! ſaid the Captain; what could have put that into the young mens heads? is it true, this bog-trotter, who is now an exciſe officer, was on the point once of being a candidate, or at leaſt of being elected, a repreſentative of the union; but having eſcaped that, though with ſome difficulty, he is now in the executive department; and has received an appointment to the collection of the revenue of a diſtrict beyond this, to which he is now on his way; and is far from having any thoughts of an election of any kind whatever.

The two young men, at this, were relieved from their fears, and their minds ſeemed dilated with unuſual joy. Stepping forward, they ſhook hands with Teague, and invited him to drink with them; but the Captain apologized, alledging the neceſſity on the part of O'Regan, to preſs forward as ſpeedily as poſſible, and to be on the ſpot where the functions of his duty called him. This apology ſeeming to ſuffice, they all three made obeiſance to the young men, and to the grave looking man; and paſſed on.

CHAP. XI.

Containing Reflections.

IT may be thought prepoſterous in theſe young men to attempt force in the matter of an election. That depends on their poſſeſſing any other faculty by which they could ſucceed. Have not all animals recourſe to theſe means of providing for themſelves, which nature has given them? The ſquirrel climbs a tree, while the wolf runs through the brake. The cat lies in wait, and watches for her prey; while the greyhound purſues with open mouth, and ſeizes the hare or the fox.

Valentine would not ſeem to have poſſeſſed the advantage of mental recommendations; he could not have it in his power to allure and perſuade. Why not therefore act by compulſion, and uſe force? But why not make application of this force upon the voters themſelves, and knock down either before or after an election, all thoſe who had been obſtinate, in withholding their ſuffrages? It is probable that experiment had been made of this, and that it had been found ineffectual. What then remained, but to repel the intruſion of competitors. It was more convenient, as there were fewer of theſe; at leaſt it rarely happens, that there are as many candidates as voters. It ſeems more natural, as beginning at the ſource, and repreſſing the pretenſions of the canvaſſing individuals, who are uſually the firſt movers in the buſineſs. It is of the nature of a ſummary proceeding, and avoids delay, to break the head of a competitor, and induce him by fear, if not by modeſty, to deſiſt.

It may be queried, what reſpectability in the capacity of legiſlators can ſuch perſons have, after having been elected, without the requiſite information on ſtate affairs, or talent of eloquence, to make a figure in a public body? That is no buſineſs of mine. It belongs to theſe that ſet up for ſuch appointment, to conſider this. It may be ſaid, however, that it is not neceſſary that all ſhould make a figure in the ſame way. In the exhibition of a circus, you will be as much diverted with the clown who mounts a horſe clumſily, or who attempting to tumble, falls on his backſide, as with the greateſt activity ſhewn by the maſter. In muſic, baſs is uſeful; nay, may be thought to be neceſſary, to mix with the treble. An illetirate and ignorant member of a deliberative aſſembly, forms an agreeable contraſt with the intelligent; juſt as in gardening, we are pleaſed with a wild copſe after a parterre.

It may be thought a *veſania*, or ſpecies of madneſs, to entertain ſuch an inordinate paſſion for the legiſlature. Not at all; it was not a madneſs properly ſo called, by which I mean, a phyſical derangement of the intellect. The cauſe was merely moral; and the derangement only ſuch as exiſts in all caſes, where the mind is not well regulated by education, and where the paſſions are ſtrong and intemperate. This young man Valentine had conceived, at an early period, the idea of becoming a legiſlator; and as has been ſaid, from ſeeing ſome member of Congreſs paſs the road, with a ſervant and portmanteau alſo; not at all comprehending the neceſſity, or at leaſt uſefulneſs, of a knowledge of the geography of the world in commercial queſtions; or of hiſtory in political: he had been accuſtomed at home to run a foot race with a wood-ranger; to lift a piece of timber at a houſe building, or log-rolling; or to wreſtle at Corniſh-hug with the young men of the village; and had imagined that the ſame degree of ſtrength and dexterity, which had given him a ſuperiority, or at leaſt made him reſpectable in theſe, would raiſe him to reputation in the efforts of the human mind.

Why need we wonder at an uneducated young man judging ſo prepoſterouſly on great ſubjects. It is not to be preſumed that he ever had an opportunity of reading Cudworth's Intellectual Syſtem, or any other writer on "*the eternal fitneſs of things*." This belongs to the ſchools; I mean the higher academies, where metaphyſics, and the co-relate ſcience of logic, is taught.

I am aware that malevolent perſons, judging from their feelings, will alledge that in the caricature I have given of the mountain candidate, I have had ſome prototype in view, and hence intended a ſatire upon individuals It will not be a fair deduction; unleſs it is reſtrained ſimply to this, that ſomething like it has occurred in the courſe of my obſervation, which has given riſe to my idea of the picture.

Now that I am upon the ſubject of elections for deliberative aſſemblies, I will make a few general obſervations, without meaning to give offence to any one.

There are but two characters that can be reſpectable as repreſentatives of the people. A plain man of good ſenſe, whether farmer, mechanic, or merchant; or a man of education and literary talents. The intermediate characters, who have neither juſt natural reflection, nor the advantage of reading, are unnatural, and can derive no happineſs to themſelves from the appointment; nor can they be of uſe to the commonwealth.

But men err, not only judging falſely of their capacity for a public truſt, but in the means of obtaining it. I have in view, not only all indelicacy in the ſolicitation of votes, but in the management that is too often uſed on election days, in changing tickets, obſtructing windows, voting more than once; a thing tolerable perhaps, or at leaſt excuſable, in the election of a ſheriff, an office of profit; but which ought to be conſidered indelicate in a competition for honour. It is impoſſible for any law to reach the cure of this evil; it can be remedied only by attaching diſgrace in public opinion, to theſe or the like arts. I do not mean to repreſent as indelicate the candidates offering to ſerve. For I would rather be accuſed of forwardneſs to offer myſelf, that of affectation to decline, when I was willing to be elected. The one favours of cowardice and falſehood; the other, at the worſt, can be called but vanity.

The wiſe and virtuous exerciſe of the right of ſuffrage, is the firſt ſpring of happineſs in a republic. If this is touched corruptly, or unſkilfully, the movements of the machine are throughout affected. Not only judicious regulations by poſitive law are neceſſary to ſecure this, but the ſyſtem of family and ſcholaſtick education ought to contemplate it. An advice which no father ought to fail to give to his ſon ſhould be to this effect. "Young man, you have the good fortune to be born in a republic; a felicity that has been enjoyed but by a ſmall portion of the race of man, in any age of the world. In ſome ages it has been enjoyed by none at all. It is a principle of this government, that every man, has a right *to elect*, and a right *to be elected*. In the exerciſe of the firſt, the right to elect, be taught my ſon, to preſerve a ſcrupulous aud delicate honour: And as at ſchool, the ſenſe of ſhame amongſt your equals, would reſtrain you from all fraud, in obtaining a game at fives; ſo much more now that your are a man, let it reſtrain you from all unfairneſs in this the great game of man. With regard to being elected, your firſt conſideration will be your talent.

Quid valeant humeri, quid ferre recuſent.

At ſchool, you would deſpiſe the boy who would ſet himſelf forward, as an expert ſwimmer or wreſtler, who was deficient in ſkill at theſe exerciſes. In order to be reſpectable, put not yourſelf above your ſtrength. If you covet the honour of a public truſt, think of qualifying your-~~ſelf~~ for it; and let the people think of chuſing you to diſcharge it; that is their buſineſs. Lay in a ſtock of knowledge by reading in early life. Your old age, by theſe means will acquire dignity; and appointments will readily follow. You will be under no neceſſity of ſolliciting inordinately the ſuffrage of men."

CHAP. XII.

THE Captain and the two on foot, journeyed from hence together, without any material incident falling out, or any thing to attract the attention; ſave what aroſe from the ſparring of the bog-trotters. This took place on the ground of irreligion in Teague, and diſregard for the covenants; but more eſpecially on a difference of opinion with regard to the deſert of their reſpective ſervices, in the late rencounter with the highway-men, as they were diſpoſed to call them; Teague alledging that he had intimidated them by grinning, and wry mouths; Duncan claiming the credit by the diſplay of his cudgel. The Captain had a good deal of trouble, in parrying a deciſion of their reſpective pretenſions; or adjuſting them in ſuch a manner as to ſatisfy both. They were likely ſometimes to come to blows. He was relieved, however, by the approach of the revenue officer to his diſtrict, into which they now began to enter.

After ſome days peregrination through it, having made choice of a central ſituation, it was thought proper to open an inſpection office, which was done by hiring a houſe, and writing over the door, *Inſpection office of Survey*, No. &c.

Suſpicion had exiſted on the part of the government, that oppoſition would be made in this diſtrict to the opening an office; or at leaſt to the collection of the revenue. Theſe were founded not only in reports of threats of that nature; but in ſome inſtances of actual violence, clandeſtinely committed on deputies. It was for this reaſon, amongſt others, that the Preſident had made choice of O'Regan, a ſtout and reſolute man, as he thought him, with a ſhelalah in his hand, who could repel occaſional inſults. So far theſe ſuſpicions appeared to be without foundation; the officer having conſpicuouſly traverſed the diſtrict, and opened an office without moleſtation.

The Captain was now about to return home, having ſeen the eſtabliſhment of his ward in an office under government. But before he parted with him, he thought it not amiſs to give him leſſons with regard to the diſcharge of his duty in his preſent appointment. With this view, drawing him into a walk the ſecond day, a ſmall diſtance from the village, he began his lecture in the following words:

Teague, ſaid he, for I am ſtill in the habit of giving you that appellation, not having yet aſcertained whether you are to be ſtiled, your worſhip, your honour, or your reverence; or at leaſt not having yet been accuſtomed to add theſe epithets; Teague, I ſay, you are now advanced to great dignity; a limb of the executive of the union. It is true, your department is miniſterial. Nevertheleſs it requires the wiſdom of the head to conduct it. But the integrity of the heart is the great object to be regarded. Keep your hands from bribes; and by a delicate impartiality towards all, even from the ſuſpicion of taking them. I ſhould regret indeed after all the pains I have taken in fitting you for an office, and contributing to your appointment, to hear of an impeachment againſt you, for a miſdemeanor in that office. By conducting yourſelf with a ſcrupulous honour and pure morality in your preſent truſt, the way is open to a higher grade of advancement; and there is no kind of doubt, but that in due time it will be attainable. The Preſident of the United States, from whom you have received your commiſſion, is ſaid to have the virtue, or rather the exceſs of one, never to abandon the perſon whom he has once taken up; or at leaſt to carry his attachment to an extreme of reluctance in that particular; whether owing to great ſlowneſs in conceiving unfavourably of any one; or to pride of mind, in an unwillingneſs to have it thought that his judgment could be fallible. You will have an advantage here; but at the ſame time there is an ultimate point in this, as in all things, beyond which it is impoſſible to preſerve a man. Bear this in mind, and be honeſt, attentive, and faithful in your duty, and let it be ſaid of you, that you have ſhewn yourſelf a good citizen.

Juſt at this inſtant a noiſe was heard, and, looking up, a crowd of people were diſcovered at a conſiderable diſtance, advancing towards them, but with acclamations that began to be heard. They were dragging a piece of timber of conſiderable length, which appeared to be juſt hewn from the woods; and was the natural ſtem of a ſmall tree, cut down from the ſtump, and the bark ſtripped off. At the ſame time a couple of pack-horſes were driven along, which appeared to be loaded with beds, and pillow caſes.

The Captain was led to believe that theſe were a number of the country people, who having heard of the revenue officer coming to his diſtrict, had come forward to pay their reſpects to him, and to receive him with that gratulation which is common to honeſt but illiterate people, in the firſt paroxyſms of their tranſport. Having underſtood that country to be chiefly peopled with the deſcendants of the Iriſh, or with Iriſh emigrants themſelves, he had ſuppoſed that hearing the new officer was a countryman, they had been carried forward, with ſuch zeal to receive him, with huzzaing and tumult. On this occaſion, he thought it not amiſs to turn the converſation, and to prepare the mind and the manners of the deputy for this ſcene, which being unuſual, might diſconcert and embarraſs him.

Teague, ſaid he, it is not leſs difficult to preſerve equanimity in a proſperous ſituation, than to ſuſtain with fortitude a depreſſion of fortune. Theſe people, I perceive,

ceive, in a flow of mind are coming forward, to expreſs, with warmth, the honeſt, but irregular ſallies of their joy, on your arrival amongſt them. It was uſual in the provinces under the Roman republic, when a Queſtor, of whom a favourable impreſſion had preceded, was about to come amongſt them. It is a pleaſing, but a tranſient felicity, and a wiſe man will not count too much upon it. For popular favour is unſtable to a proverb. Theſe very people in the courſe of a twelvemonth, if you diſpleaſe them, may ſhout as loud at your degradation, and removal from dignity. At the ſame time, this ought not to lead you to be indifferent, or at leaſt to ſeem ſo, to their well-meant expreſſions of favour at preſent; much leſs to affect a contempt, or even a neglect of them. A medium of eaſe and gracefulneſs in receiving their advance, and anſwering their addreſs, whether it be a ruſtic orator in an extempore harrangue, or ſome ſcholar of the academy, or ſchool-maſter, they may have have prevailed upon to draw up a ſpeech, and read it to you. There is no manner of doubt, but the Preſident of the United States, may have been a thouſand times embarraſſed with the multitude of addreſſes delivered, or preſented, to him; and it required no ſmall patience and fortitude to ſuſtain them. Yet it has been remarked, that he has received them all with complacency; ſhewing himſelf neither elevated with the praiſe, nor irritated with the intruſion. And it is but reaſonable, and what a benevolent man would indulge; for it is a happineſs to theſe creatures, to give themſelves the opportunity of being diſtinguiſhed in this manner.

Duncan who had heard a rumour in the village of what was going forward, had in the mean time come up, and underſtanding from the laſt words of the Captain what had been the drift of his converſation with Teague, and diſcovering his miſtake, interrupted him at this place. Captain, ſaid he, ye need na be cowſhuning him againſt appiauſe, and popularity, and the turning o' the head, wi' praiſe, and guid uſage: for I doubt muckle if it comes to that wi' him yet. I wad rather ſuſpect that theſe folks have na guid will towards him. I dinna ken what they mean to do wi' him, but if a body might gueſs frae the bed ye ſee there on the poney's back, they mean to toſs him in a blanket. But if it were to be judged frae the tree they hae trailing after them, I wad ſuppoſe they mean to make a hanging matter o' it, and take his life a' the gether. There is na doubt but they are coming in a mob, to make a ſeizure o' the gauger, and the talk o' the town is o' a puniſhment I dinna underſtand, o' tarring and feathering. I have heard o' the ſtocks, and the gallows, and drowning like a witch, but I never heard o' the like o' that in Scotland. I have heard o' tarring the ſheep, to keep them frae the rot, but I never heard o' tarring a human creature. May be they mean to put it on his noſe, to hinder him frae ſmelling their whiſkey. I ſee they got a keg o't there in their rear, drawn upon a ſled; at leaſt, I ſuppoſe it to be whiſky they hae in that keg, to take a dram, as they gae on wi the frolic; unleſs it be the tar that they talk of to put upon the officer.

This laſt conjecture was the true one. For it was tar; and the ſtem of a tree which they drew, was what is called a liberty pole, which they were about to erect, in order to dance round it, with hallooing, and the whoop of exultation.

The calvacade now approaching, they

began to caſt their eyes towards the groupe of the three as they ſtood together.

By de holy faders, ſaid Teague, I ſee de have deir looks upon me. De look as wild as de White Boys, or de Hearts of Oak in Ireland. By de holy apoſtles, dere is no fighting wid pitch forks; we ſhall be kilt, and murdered into de bargain.

Teague, ſaid the Captain, recollect that you are an officer of government, and it becomes you to ſupport its dignity, not betraying unmanly fear, but ſuſtaining the violence even of a mob itſelf with fortitude.

Fait, and I had rader be no officer at all, ſaid Teague, if dis is de way de paple get out o' dair ſenſes in dis country. Take de office yourſhelf; the devil burn me, but I ſhall be after laying it down, as faſt as I ever took it up, if dis is to come of it; to be hooted at like a wild baſte, and ſhot, and hanged upon a tree, like a ſquirrel, or a Pady from Cork, when de fooliſh boys hang him upon the 17th of March, with potatoes about his neck, to make fun o' de Iriſh. I ſcorn to be choaked before I am dead; de devil burn de office for me, I'l have none of it. I can take my Bible oath, and ſwear upon de holy croſs, dat I am no officer. By ſhaint Patrick, and if dere are any Iriſh boys amongſt dem I would rather join wid dem. What is de government with offices to a ſon o'd a whore dat is choaked, and cannot ſpake to his acquaintance in dis world. By de holy apoſtles, I am no officer; I juſt took it for a frolic as I was coming up de road, and you may be officer yourſelf, and good luck wid de commiſſion, Captain; I ſhall have noting to do wid it.

At this inſtant the advancing croud raiſed a loud ſhout, crying, *Liberty and no exciſe, liberty and no exciſe; down with all exciſe officers.*

Teague began to tremble, and to ſculk behind the Captain. By de holy vater o' de confeſſion, ſaid he, dey are like de ſavages, dey have deir eyes upon me, I ſhall be ſcalped; I ſhall be kilt and have de hair off my head, like a wolf or a ſhape. God love you, Captain, ſpake a good word to dem, and tell dem a good ſtory; or by de Chriſtian church, I ſhall be eat up like a toad, or a wild baſte in de foreſts.

The bog-trotter was right; for this moment, they had got their eyes upon the groupe; and began to diſtinguiſh him as the officer of the revenue. An exact deſcripſcription had been given them, of his perſon and appearance; for theſe people had their correſpondents, even at the ſeat of government; and travellers, moreover, had recogniſed him, and given an account of his phyſiognomy, and apparel.

There he is, there he is, was the language; the raſcally exciſe officer; we ſhall ſoon take care of him. He is of the name of O'Regan, is he? We ſhall O'Regan him in a ſhort time.

The devil burn me, if I am de exciſe officer, ſaid Teague. It is all a miſtake gentlemen. It is true I was offered the commiſſion; but the Captain here knows dat I would not take it. It is dis Scotchman that is the officer. By my ſhoul, you may tar and feather him, and welcome.

No, ſaid the Captain ſtepping forward, no, gentlemen: for ſo I yet call you; though the menaces which you expreſs, and the appearance of force which your preparations exhibit, depart from the deſert of that appellation. Nevertheleſs, as there is ſtill a probability of arreſting violence, and reclaiming you from the error of your meditated acts, I addreſs you with the epithet of gentlemen. You are not miſtaken in your deſignation of the officer

of

of the revenue, though he has not the candour, to avow himſelf; but would meanly ſubject a fellow bog-trotter to the odium and the riſk; an act of which, after all the pains that have been taken of his education, to impreſs him with ſentiments of truth and honour, I am greatly aſhamed. No, Gentlemen, I am unwilling to deceive you, or that the meditated injury ſhould fall on him, who if he has not the honour of the office, ought not to bear the occaſional diſadvantage: I am ready to acknowledge and avow, nor ſhall theſe wry faces, and contorſions of body, which you obſerve in the red-headed man, prevent me; that he is the *bona fide*, actual exciſe officer. Nevertheleſs, gentlemen, let me expoſtulate with you on his behalf. Let me endeavour to ſave him from your odium, not by falſehood, but by reaſon. Is it not a principle of that republican government which you have eſtabliſhed, that the will of the majority ſhall govern; and has not the will of the majority of the United States enacted this law? will——

By this time, they had ſunk the but end of the ſapling in the hole dug for it, and it ſtood erect with a flag diſplayed in the air, and was called a Liberty Pole. The beds, and pillow caſes had been cut open, and were brought forward. A committee had been appointed to conduct the operation. It was while they were occupied in doing this, that the Captain had without interruption gone on in making his harangue. But theſe things being now adjuſted, a principal perſon of the committee came forward, juſt at the laſt words of the Captain.

The will of the majority, ſaid he; yes, faith; the will of the majority ſhall govern. It is right that it ſhould be the caſe. We know the exciſe officer very well. Come lay hands upon him.

Guid folk, ſaid Duncan, I am no the gauger, it is true; nor am I a friend to the exciſe law, though I came in company wi' the officer; neverthe!eſs I dinna approve o' this, o' your dinging down the government. For what is it but dinging down the government to act againſt the laws. Did ye never read i' the Bible, that rebellion is warſe than witchcraft? Did ye never read o' how many lairds, and dukes, were hanged in Scotland lang ago, for rebellion? when the government comes to take this up, ye ſal all be made out rebels, and hanged. Ye had better think what ye are about. Ye dinna gie fair play, If ye want to fight, and ony o' ye will turn out wi' me, I ſhall take a turn wi' him; and no juſt jump upon a man a' in ae lump, like a parcel o' tinklers at a fair.

The committee had paid no attention to this harangue; but had in the mean time ſeized Teague, and conveyed him to a cart, in which the keg of tar had been placed. The operation had commenced amidſt the vociferation of the bog-trotter, croſſing himſelf, and preparing for purgatory. They had ſtripped him of his veſtments, and pouring the tar upon his naked body, emptied at the ſame time a bed of feathers on his head, which adhering to the viſcous fluid, gave him the appearance of a wild fowl of the foreſt. The cart being driven off with the priſoner in this ſtate, a great part of the mob accompanied, with the uſual exclamation of "Liberty, and no exciſe law. Down with all exciſe officers."

CHAP. XIII.

Containing Reflections.

IT is time now to make ſome reflections, were it not only for the ſake of form; juſt as the clergyman who divides his text into ſeveral heads, and then adds, "we ſhall conclude with an improvement of the whole; or with a few practical obſervations, or reflections." In early life, when long ſermons tired me, the young mind not capable of a long attention, I uſed to look out for this peroratory part of the diſcourſe, with much anxiety; not that I valued it more than any other, for the intrinſic worth of it; but merely becauſe it was the laſt. It appeared to me an unconſcionable thing in a man to ſpeak too long, when it was left to himſelf how long he ſhould ſpeak. Ah! if it was known how many curſes I have given tedious ſpeakers even in the pulpit itſelf, in my time, I ſhould be thought a very wicked man. Perhaps ſome may think that I am a tedious writer. Well; but have not readers it in their power to lay down the book when they think proper, and begin again?

But as I was ſaying, it has become time to make ſome reflections, of which it muſt be acknowledged, I have been ſparing in this the latter part of my performance. But upon what ſhall I reflect? The vanity of things, doubtleſs. But in what mode ſhall I preſent this vanity? In moralizing on the diſappointment of the Captain and the revenue officer, with the waiting man Duncan Ferguſon, coming forward to eſtabliſh offices, and all at once made priſoners, and treated as the meaneſt culprits? or ſhall it be on the miſtaken patriotiſm of even good, though uninformed men, oppoſing an obnoxious, and unequal law, not by remonſtrance, but by actual force, and thereby ſapping all principle, or rather overthrowing all ſtructure of a republican government. No: theſe are exhauſted topics. I ſhall rather content myſelf at preſent, with a diſſertation, on that mode of diſgrace, or puniſhment, which was choſen in the caſe of the revenue officer; tarring and feathering.

I find no trace of this mode of puniſhment amongſt the ancients, I mean the Greeks, Hebrews, and Romans. Having had occaſion lately to look over the whole book of Deuteronomy, I have paid attention to this particular, and have diſcovered no veſtige of it. Amongſt the Greeks, ſo far as my memory ſerves me, there is nothing like it. I recollect well the ſanctions of criminal law amongſt the Romans. And what appears to me to come neareſt to this of tarring and feathering, is the puniſhment of the ſewing up the culprit in a ſack, with an ape, a ſerpent, and a fox; and throwing him into a river, or a baſon of the ſea, to drown, if he had eſcaped death by his companions in the mean time.

As to the origin of tarring and feathering, I am at a loſs to ſay. It would ſeem to me, that it took its riſe in the town of Boſton, juſt before the commencement of the American revolution. Unleſs, indeed, it ſhould be contended that Nebuchadnezzar was tarred and feathered; of which I am not perſuaded; becauſe tho' it is ſaid that "his nails had grown to eagles claws," and in that caſe preſenting the talons of a bird, which a tarred and feathered man reſembles, yet at the ſam time it is added, he eat graſs like an ox. Now a turkey buzzard, or a bald eagle, does not eat graſs like an ox; nor do I know that theſe fowls eat graſs at all, at leaſt ſo obviouſly as to make the eating graſs a diſtinguiſhing characteriſtic of their nature. I ſhall therefore give up the hypotheſis of Nebuchadnezzar being tarred and feathered.

It would appear to me to be what may be called a revolutionary puniſhment, beyond what in a ſettled ſtate of the government may be inflicted by the opprobrium of opinion; and yet ſhort of the coercion of the laws. It was in this middle ſtate, that it took it's riſe with us; anſwering the ſame end, but with a more mild operation, than that of the lantern, at the commencement of the revolution in France. It took riſe in the ſea coaſt towns in America; and I would ſuppoſe it to be owing to ſome accidental conjunction of the ſeamen and the citizens, deviſing a mode of puniſhment for a perſon obnoxious. The ſailors naturally thought of tar, and the women, who uſed to be aſſiſting on theſe occaſions, thought of bolſters and pillow-caſes.

Let it ſuffice that I have ſuggeſted the queſtion, and leave it to be ſettled by ſome other perſon, at ſome future period.

* * *

CHAP. XIV.

WITH regard to Teague whom we left in the hands of the mob, having been carted about the village, until the eyes of all were ſatiated with the ſpectacle, he was diſmiſſed; but ordered to depart from what was called the ſurvey, under the penalty of being ſeized again, and hanged on the liberty pole, to which they pointed at the ſame time, and on which there was a croſs bar, which appeared to render it convenient for that purpoſe.

The unfortunate officer was not ſlow to take the hint, but as ſoon as he was out of their hands, made his way to the wilderneſs. There we ſhall leave him for the preſent, and return to the Captain, whom we left in the village, and who had been employed during the occaſion, reaſoning with the people, and endeavouring firſt to divert them from the outrage, and afterwards to convince them of the error of it, and the danger of the conſequences. Inſtead of allaying their fervour, and convincing their judgments, it had begun to provoke, and irritate exceedingly; and gave birth to ſurmiſes that he was an accomplice of the exciſe officer, which in a ſhort time grew into a rumour, that he meant to continue the inſpection office, and ſubſtitute the North Briton as a deputy in the room of O'Regan, until his return. Under this impreſſion, aſſembling next day, they proceeded to pull down the inſpection office altogether, and to enquire for the Captain and his valet, that they might tar and feather them alſo.

The Captain having had a hint of this, and judging from the experiment he had made, that it was in vain to oppoſe the violence of the people, but rather to yield to it for the preſent, thought proper to withdraw from the village for a time, and take his rout towards the mountains, where he might remain at ſome farm houſe, until a more peaceable ſtate of things ſhould take place.

He had travelled the greater part of the day, and towards evening when he began to think of taking quarters for the night, he came to a narrow valley at the foot of the mountain, with a ſmall, but a clear and rapid ſtream running through the valley, which had the appearance in ſome parts of a natural meadow, there being intervals of graſs plats of conſiderable extent, with hazel copſes, and groupes of young trees. The tall timber on the height above, formed an agreeable ſhade, and ledges of ſtone, worn ſmooth by the water in ſome places, making ſmall but perpendicular falls in the current of the water. Diſmounting, and delaying a little in this ſpot, to let the horſe take a mouthful of the graſs, and deliberating whether if no habitation appeared, it might not be agreeable enough to take a bed there on the natural ſward for the night; having a ſmall quantity of proviſions in Duncan's wallet, and a flaſk of whiſkey, which they haſtily put up at ſetting out.

At this inſtant, an aged and venerable looking man deſcended from the mountain, with a ſlender and delicately formed young lad accompanying him, having on his ſhoulder the carcaſe of a racoon, which he held by the hinder feet, and which probably had been cut out of a hollow tree, or taken in a trap, that afternoon.

The Captain thought with himſelf, that he would have no great objection to have an invitation from the old man and his ſon, as he ſuppoſed him to be, to go home with them, and lodge for the night; taking it for granted from the appearance of underſtanding in the countenance, that they were of a grade of education above the bulk of the people of that country. It ſo happened, after explanation had taken place, that he did receive an invitation, and went home with them.

The reſidence was romantic, ſituate on a ſmall eminence on the north ſide of the valley which running eaſt and weſt, the ſun ſtruck it with his firſt beams, and the zephyrs, playing in the direct line of their courſe, fanned it in the ſummer heats. A ſmall caſcade at a little diſtance, with a ſandy bottom, afforded a delightful bathing place; and the murmur of the falling water, in the ſilence of the night, was favourable to ſleep.

It was a cabbin of an oblong figure, perhaps twenty by twelve feet, conſiſting of two apartments, the one ſmall, and ſerving as a kitchen, the other anſwering the purpoſes of hall, parlour, and bed room.—The family conſiſted of the old man, the young lad his ſon, and an attendant who acted as cook, butler, and valet de chambre. Duncan having rubbed and combed the Captain's horſe, and turned him looſe to eat, was ſtowed away in the kitchen, while the racoon was barbecued for ſupper, and the Captain with the hoſt, and his ſon, were purſuing the explanation of what they reſpectively were; being yet in a great degree unknown to each other.

It appeared that the old man was the Marquis de Marneſſie, who had been an emigrant from France, a ſhort time after the commencement of the preſent revolution, and had ſerved ſome time in a corps of 10,000 men, which had been formed of the nobility, under the combined princes, againſt the republic. Having been under the neceſſity of abandoning his ſeats with precipitation, he had been able to carry with him, but a few thouſand livres. Theſe had been reduced in ſupporting himſelf and friends in the ſervice, and he had brought but a few hundred to America. This country he had been led to ſeek, diſguſted with the combined powers, when the ſtipulations of the convention of Pilnitz, began to tranſpire, and the object appeared to be, not ſo much to ſupport the monarchy, as to divide the country: chagrined alſo with that neglect, and even contumely, experienced from the German princes who appeared to think with contempt of their ſervices, and to repoſe their confidence alone, in their own forces, and diſcipline.

Coming to America, he had retired from the ſea coaſt, both to be out of the way of the French democrats in the towns, and in order to occupy a leſs expenſive reſidence. He had found this valley unappropriated by the ſtate, a warrant for an hundred acres of which he obtained from the land office, at the low rate of fifty ſhillings; and having cleared a ſmall ſpot, had made a garden, and cultivated what is called a patch of Indian corn, ſubſiſting and amuſing himſelf and his family, chiefly by trapping and hunting in the neighbouring mountain; wiſhing to forget his former feelings, and to live upon the earth as regardleſs of its troubles as if buried under it. His cabbin was neat and clean, with flooring of ſplit timber, and ſtools made out of hewn logs. A few books, and half a dozen ſmall paintings, a fuzee, and an old ſword, being the only ornament of its walls.

Having ſupped on the barbecued racoon, they took bed upon the planks, each furniſhed with a blanket, being the only matreſs, or covering with which they were provided.

A great deal of converſation had paſſed in the courſe of the evening; and conſiderable ſympathy of mind had taken place on the part of the Marquis towards the Captain, conſidering him in the light of an emigrant with himſelf, having been obliged to abſcond, from ſans cullotte rage, and popular fervor, which though not of the ſame height with that in France, yet was of the ſame nature, and different only in degree.

The invitation was given by the Marquis, and accepted on the part of the Captain, and to remain in that retirement for ſome weeks, until matters were compoſed, and it might be ſafe for him to take his way again through the country, and return to his dwelling. Duncan took care of the horſe, chopped wood, carried water, and aſſiſted the French valet to barbecue racoons, young bears, ſquirrels, pheaſants, partridges, and other game, that the traps, or fuzee and dog, of the Marquis and his ſon, accompanied by the Captain, could procure. Much converſation paſſed in the mean time, on the affairs of France; ſometimes ſitting on a rock on the ſide of the mountain, or under the ſhade of an elm tree in the graſſy valley; or walking out to ſet a trap; at other times, in an evening in the cabbin, when they had returned from the labour or amuſements of the day. These converſations were chiefly in the French language, which the Captain ſpoke very well; but in relating any particulars of that converſation, we ſhall give it in Engliſh, to ſave the printer the trouble of having it tranſlated. And we ſhall confine ourſelves to a very few particulars, meaning rather to haſten to the action of the work, than to delay the reader in an epiſode, longer than is abſolutely neceſſary to let ſome things be matured, that are next to take place.

CHAP. XV.

IT was one of thoſe temperate and pleaſant evenings which in this climate ſucceed the autumnal equinox, that the Marquis and the Captain walking out together, the ſubject of the converſation happened to be the right of the people of France to overthrow the monarchy, and eſtabliſh a republic. The Captain had read the pamphlets of Thomas Paine, entitled, "Rights of Man," and was a good deal diſpoſed to ſubſcribe to the elementary principles of that work; a leading doctrine of which is, that at no time can the pact or cuſtoms of anceſtors foreſtall or take away the right of deſcendants to frame whatever kind of government they think proper.

This muſt be underſtood, ſaid the Marquis, like moſt other general propoſitions, with ſome limitation, or exceptions; or at leaſt ſome explanation, before the mind of all, at leaſt of mine, can acquieſce in the de-

deductions. It may eaſily be ſuppoſed that I am not a proper perſon to canvaſs this ſubject, having been of that claſs of men, who had all to loſe, and nothing to gain, by a revolution in the government of the country where I lived. Nevertheleſs, if my feelings do not deceive me, I ought not to be conſidered as a perſon under great prejudices. For it ſeems to me, that I am detached from the world, and never more expecting to be reſtored to my country, ſo as to live in it with reputation, or even with ſafety, I am like a perſon with all his ſenſes awake, and within a few ſeconds of death; his vanity is aſleep, his pride is gone; he looks back upon his purſuits, and his hopes with true philoſophy, and makes a proper eſtimate of all the acquiſitions, and all the enjoyments of life. Or rather, I may be thought to reſemble a diſembodied ſpirit, who no longer capable of enjoying the falſe glories of life, is not liable to be ſeduced by the appearance of them. The ſhades of departed men in the elyſian fields as imagined by the ancients, and painted by the poets, cannot be more abſtracted from former impreſſions, than I feel myſelf to be, in this kind of elyſian, and poſthumous valley. When I converſe with you who have come from the world, and may return to it, I am in the ſituation of the Grecian worthies defunct of life, when viſited by Ulyſſes. Achilles candidly acknowledged to him, that he had rather live as a hired labourer with a poor man, who had little food, than to rule over all the ghoſts. I will in like manner declare, that ſuch is my predilection for my country, and that raviſhing delight which I would take, in breathing my native air, and ſeeing my native ſoil, looking at the buildings which were accuſtomed to ſtrike my eyes in better days, that I would prefer fiſhing along the ſtreams for my precarious and daily food, or digging the ſoil, and procuring my ſubſiſtence with a peaſant, than to be the Preſident of the United States, deprived of the countenance of my countrymen, and the view of that other heavens, and that other earth. The contempt that I may have entertained, or at leaſt the undervaluing inſperable from my ſituation, which I may have felt, for the undignifyed with nobility amongſt us, is totally gone: I could lay myſelf down, with the meaneſt plebian, and call him my brother. Deſcent, title, and fortune, have diſappeared from the eyes, and I ſee nothing but man, in his rude and original excellence, as a converſing and ſociable animal. Nevertheleſs, even in this ſtate of mind, I cannot wholly ſubſcribe to the analyſis of Paine. Let us examine his poſition.

The new born infant has a right to a ſupport from its anceſtor, until it ſhall be of years to provide for itſelf; but has it a right to his eſtate after it ſhall have been of a mature age? ſurely not a natural right; nor a right ſanctioned in all caſes even by the municipal law; for the anceſtor may alien, or deviſe away from the heir. But if he claims as heir, or takes by deviſe, is it not under the artificial eſtabliſhment of ſociety, that he makes this claim, or takes this gift? ſhall he not then take this eſtate ſubject to that government in the principle and form of it, under which this eſtate was acquired, and by which it is preſerved to him? The civil relations that exiſt from the aggregate to him, are a law, as well as the relations that exiſt from individuals. Suppoſe all minors of age at one hour, and all anceſtors juſt departed at the ſame moment, there might be ſome reaſon then in ſuppoſing that the deſcendants were not bound by the former er eſtabliſhments, but were at liberty to introduce others; or the deſcendants emigrating, and occupying a new ſoil, are certainly at liberty to frame new ſtructures: But not while a ſingle anceſtor exiſts, who has an intereſt in the old manſion houſe, and is attached to the building, however Gothic; becauſe the anceſtor had this right before the minor was born, and his birth could not take it away. I ſay, then, contrary to the principle of Paine, that our anceſtors having eſtabliſhed an hereditary monarchy, it is not in the power of the deſcendants to change it. They may remove from under it, if they will, but not pull the houſe down about our heads.

The early feudaliſt, whoſe acquiſitions, and poſſeſſion of them, depended on that military ſubordination and tenure which gave riſe to the ſyſtem, when he took his place in it either as a cheftain, or a vaſſal, ſubmitted to it; he had his voice in this ſocial compact; and ſhall his deſcendant be allowed to unhinge the tenure, and change the fabric which was not of his building? ſhall he claim the advantages of that ſpecies of government to which he has been introduced, and not ſubmit to the inequalqualities of it? or ſhall it be changed but by univerſal conſent? ſhall even a majority change it? No: becauſe each individual is, in the language of the law, a joint tenant, and has a right, *per my & per tant*, in the part, and in the whole. It can no more take away the right an individual has in the ſyſtem of government, than the right he has in his eſtate, held by a prior law. Upon inveſtigation, it will be found a queſtion more of power than of right; juſt as in theſe woods, I take the racoons and rabbits, not that I conceive myſelf to have any right to have come from the banks of the Loire to make theſe depredations, but that having come, I have the ſkill to do it.

The Captain was led to ſmile at theſe laſt words of the Marquis, as ſavouring of miſanthropy, equalizing the caſe of brute animals with men. I can eaſily excuſe, ſaid the Captain, this ſally of your mind, and muſt reſolve it into the wounds your feelings have received from the reverſe of your fortune, and the dreadful outrages which have taken place, in the courſe of the revolution, from the fury of the human mind. Nor would I call in queſtion wholly the juſtneſs of your poſition, with regard to the right of changing a mode of government. Neverthelеſs, it may admit of ſome diſcuſſion in the generality, and be ſo bounded as to leave ſome great caſes out of the rule. I grant you that the deſcendant, on the principle of natural right, can claim nothing more of the perſonal labour of the anceſtor, or of his eſtate, than ſupport, until he ſhall be of an age which gives ſtrength of mind and body to enable him to provide for himſelf. But does he not poſſeſs by his birth, a right to ſo much of the ſoil as is neceſſary for his ſubſiſtence? you will ſay he may emigrate. But ſuppoſe all adjoining known lands already peopled; he cannot emigrate without committing injuſtice upon others. He muſt therefore remain. How to preclude him from all right to think, or act in affairs of government, with a view to improve, and to improve is to change, is reſtraining the mind of man, in a particular capable of the greateſt extent, and upon which depends, more than on all things elſe, the perfection of our ſpecies. I would put it upon this point; is it conducive to an amelioration of the ſtate of life, and likely to produce a greater ſum of happineſs, to innovate upon eſtabliſhed forms, or to let them remain? It is true, indeed, that when we conſider the throws and convulſions with which a change in government is uſually attended, it ought not to be lightly attempted; and nothing but an extreme neceſſity for a reform can juſtify it. It is almoſt as impoſſible, comparing a phyſical with a moral difficulty, to change a government from deſpotiſm to liberty, without violence, as to diſlodge a promontory from its baſe, by any other means, than mining and gunpowder.

Of that I am convinced, ſaid the Marquis; for there never was a people more generally diſpoſed to a degree of reform, than the people of France, at the commencement of the revolution. The writings of philoſophers had prevaded the minds of the higheſt orders, and it had become the paſſion of the times to lean towards a certain extent of liberty. It had become the wiſh of the good, and the humour of the weak, to advance the condition of the peaſantry. As an inſtance of this, I myſelf had written a book, entitled, "*Sur le bonheur de Campagne*," with the expreſs view of depicting the depreſſed ſituation of the common people in the country,

try, and the means of raiſing them from that condition.

But a reform once begun, it was found impoſſible to arreſt it at a middle point. It may be reſolved into a thouſand cauſes, but the great cauſe was, the inſatiable nature of the human mind, that will not be contented with what is moderate. For though there were doubtleſs a conſiderable portion of the nobility who were oppoſed to any diminution of their power and pageantry; yet, on the other hand, as great an evil exiſted in the wiſh of extreme equality in others; or rather, a wiſh to bring all things to a perfect level, that from thence they might begin to aſcend themſelves. There began to be inſincerity on the part of the court, and licentiouſneſs on the part of the people; and finally a conteſt, lurid and dreadful, like the column of dark clouds edged with blue, and fraught with lightning. A conteſt ſo terrible, that I have thought myſelf happy in eſcaping from it, even though I have been obliged to call upon the rocks and the mountains to cover me in this valley.

The above is a ſample of thoſe converſations which took place, between the Marquis and the Captain, during the ſpace of ſome weeks which the Captain ſpent in this rural and obſcure receſs. In the mean time, the Count, the ſon of the Marquis, had been diſpatched occaſionally through the ſettlement, and to the village where the late outrage had been perpetrated, in order to learn what had become of the revenue officer, as alſo to aſcertain the ſtate of the public mind, and when it might be ſafe for the Captain to ſhew himſelf in public, and return by the main road to his habitation.

Nothing had been heard of O'Regan, but accounts the moſt unfavourable were obtained of the diſpoſition of the people. The flame of oppoſition had ſpread generally, and the whole country appeared to be involved in a common burning. They had demoliſhed all inſpection houſes, far and near; aſſembled in committees, and framed reſolves of the utmoſt violence. The obnoxious were baniſhed; and even the lukewarm in the cauſe were threatened with the deſtruction of their goods, and injury to their perſons. They had begun to frame guillotines, and to talk of taking off the heads of traitors to the cauſe.

The Captain was not a little alarmed at

theſe proceedings; but the Marquis who had ſeen the machine of the guillotine in actual operation, was ſeized with a horrid fear; and he almoſt imagined to himſelf that he ſaw it moving of its own accord towards him; and his reaſon told him, that it was not all improbable but that it might be brought to approach him very ſpeedily, as the ſame ſans cullotte anarchy and violence began to ſhew itſelf in theſe regions, as had broke out in France.

* * *

CHAP. XVI.

IT may now be time to make ſome enquiry after the unfortunate exciſe officer, who had been treated in the manner we have mentioned.

The evening the outrage had been committed on him, he had run ſeveral miles, naked as he was; if a man may be ſaid to be naked, that is inveſted with a layer of viſcous fluid, and the adheſion of birds feathers to cover him; through much danger from the country people, who were ill affected to his office: He had at length gained the receſſes of a foreſt, where he thought himſelf ſafe for the night; until near morning, when the barking of wolves at no great diſtance, as he thought, led him to apprehend the being devoured by theſe animals, who might take him for an object of their prey. To eſcape this, he had thought it adviſeable to climb a ſpreading beech tree, and there remained until after ſun riſe, when two hunters coming along at that early hour, deſcried him amongſt the branches; and not without much ſurprize and aſtoniſhment. At firſt they took him for a bear; but ſeeing the feathers, it was decided that he muſt be of the fowl kind. Nevertheleſs his face and form, which appeared to be human, made him a monſter in creation, or at leaſt a new ſpecies of animal, never before known in theſe woods.

They at firſt heſitated whether to take him down by a ſhot, or to paſs on and leave him unmoleſted. But at length it was determined to paſs on for the preſent, as if they had not ſeen him, and to rouſe the ſettlement, to take him with dogs, and the help of men. It would be a valuable ti-

tiquiſion to have ſuch a creature to carry to the great towns for a ſhow. It might be a fortune to a man. This being reſolved on, one of the hunters was diſpatched to rouſe the ſettlement, while his comrade in the mean time, had taken his ſtation on an eminence at no great diſtance, to watch the motions of the wild creature, and give information of his change of ſituation. The officer in much melancholy of mind had deſcended from the beech, and was ſitting on the point of a rock, looking about him like a bald eagle, when a couple of ſtout fellows came ſuddenly behind him, with the folds of ropes, and entrapped his body, ſo that he could not move his arms, which they took to be wings, but was as tightly laced as a ſhip's yard arm, when the ſails are furled to prepare for a tempeſt.

A cage having been made and put into the bed of a waggon, he was conveyed to the capital, when the proprietors, after having publiſhed an advertiſement, began to exhibit him as a curioſity, for the ſum of a quarter dollar to each grown perſon, and an eighth of a dollar to the children of families whoſe parents brought them with them.

In a ſhort time, this uncommon creature, as it was thought to be, became the ſubject of general converſation; and the Philoſophical Society had heard of it. Having called a ſpecial meeting, they diſpatched two members to aſcertain and report the nature of the animal, in a memoir to be inſerted in their tranſactions.

The two members accordingly requeſted of the proprietors an opportunity of a leiſurely examination of the animal, and paid them a quarter dollar each extraordinary, for this indulgence. The proprietors were diſpoſed, as was natural, to aſſiſt with ſome particulars of fiction, the ſingular qualities of the animal they had in charge. They related, that when they firſt ſaw it, in its flying from the mountain, it was juſt alighting on the tree top; that having taken it, they had at firſt offered it boiled and roaſted fleſh, but this it refuſed; but that at length it had come to eat fleſh both roaſted and ſodden, with conſiderable gout, and ſometimes even with rapacity. This was falſe, by the bye, for they had tried the officer with raw fleſh at firſt, which he had refuſed, and would eat only roaſted or boiled.

The proprietors informed, that when

firſt taken, its cries, or voice, was of a mixed ſound, between that of a wild cat and heron; but that it had come to have ſome imitation of the human voice, and even articulation, and might from that circumſtance be probably a ſpecies of the parrot.

The philoſophers noted all this, and doubtleſs made a proper uſe of the particulars, in determining the genus of the animal. For the laſt thing that a virtuoſo ought to queſtion, is the truth of facts. It is by taking facts as granted, that an hypotheſis is moſt eaſily eſtabliſhed.

The tranſactions of the Society have not been yet publiſhed. Nevertheleſs we have been favoured with the report of the members on this occaſion, with leave to publiſh it, having ſo immediate a relation to this work. It is as follows:

"The animal of which an account is now to be given, was aſleep when we made our viſit; and the keepers were unwilling to diſturb him, having been kept awake, they ſaid, too much for ſome time paſt, by the frequency of people coming to ſee him. However, this circumſtance gave us an opportunity which we would not otherwiſe have had, of obſerving him while aſleep. He lay with his head upon his right ſhoulder, and his hinder legs, drawn up to his belly, in the manner of the dog, or bear. The drawing his breath, and his ſnoring, is that of a man. He has hair upon his head, with a mixture of feathers; but upon his body there is nothing but feathers, not in the manner of other fowls, if fowl this may be called, ſmooth and clean, but growing through a viſcous ſubſtance reſembling tar, and intermixed with it; in this particular differing from the bird kind in general, who by means of a ſpinal gland ſecrete an oily ſubſtance, with which they beſmear and dreſs their feathers; for here the oily or viſcous ſubſtance is itſelf mixed with the feathers, and oozing from the ſkin. Nor are the feathers here, as in fowls in general, lying all one way, but in various directions, as if nature had given them to ſprout out at random. But what is moſt extraordinary, the ſtems are frequently protruded, and the downy part inſerted in the ſkin.

Such were our obſervations while he lay aſleep.

After half an hour the keepers having awaked him, he got up from his ſtraw by turning on his back, ſtretching out his fore legs, or wings, if they may be ſo called, raiſing himſelf on his rump, and then by reſting on one paw, riſing with a ſlow and eaſy motion, to his feet. It may ſeem a catachreſis in language to talk of the face of a beaſt; nevertheleſs we ſhall uſe this phraſe, for though in great part covered with feathers, and the ſame viſcous matter with the body, yet in ſhape it has the appearance of a human face, full as much or more, than the baboon, or others of the ape ſpecies. It cannot be ſaid to laugh, but rather grin, though once or twice in our preſence, you would have thought that it exhibited a dilatation of the oſcular muſcles, as if attempting to laugh.

The eye is of a grey colour, and the look wild, but ſteady, like that of a perſon under an impreſſion of amazement and wonder. The neck, and whole form of the body, and even the hinder legs, have a ſtrong reſemblance of the human. Were it not for the feathers, a perſon on a ſuperficial view might miſtake the wings for arms, being attached to the body by a ſhoulder blade, and the claws reſembling the fingers of a Negro.

If this animal is to be referred to the quadruped, or beaſt kind, it would moſt naturally be claſſed with the Ouran Outang, or Wild Man of Africa: If with the bird kind, we ſhall be totally at a loſs to aſſign the genus. For though it has a head and face not unlike the ouzel, or the grey owl, yet in the body it has no reſemblance. Nevertheleſs we ſhould certainly give it a place amongſt fowls, were it not that it has ribs inſtead of the lamina, or ſide plates, which are peculiar to the winged race alone: as alſo, becauſe we have reaſon to think it has an epiglottis, from the articulation of its ſounds, by which it has come to imitate our ſpeech, with a pronunciation not unlike that kind of brogue, which we remark in ſome of the weſt country Iriſh. It appears to want the ingluvies or craw; but has a gizzard, and digeſts its food by the diſſolving power of the gaſtric juices.

All things conſidered, we incline to think that it is an animal of a ſpecies wholly new, and of a middle nature between a bird and a beaſt; yet ſo widely differing from a bat, as not to be claſſed with it.

This diſcovery leads to new and important conſiderations. We do not undertake to decide for the Society; but ſhall venture to ſuggeſt ſome particulars.

This animal would ſeem to form the link between the brutal and the human ſpecies; being nearer to it in ſome particulars than the Ouran Outang itſelf; and eſpecially in the evident articulation of certain ſounds. Articulation was with the ancients, the diſtinguiſhing characteriſtic of the human kind. The poet Homer has the epithet frequently, *Meropon, Anthropon:* articulate, ſpeaking men. Yet we find from this diſcovery, that articulation, at leaſt to ſome extent, is not peculiar to man alone. This is an incidental characteriſtic, given by the poet; but the diſtinguiſhing marks has been given with more ſubtilty of obſervation, by his ſcholar Ariſtotle, whoſe definition is that of *Animal bipes implumis.* A two legged, unfeathered animal: For though it might be contended with ſome plauſibility, that this animal has two legs; yet it is evidently feathered; not indeed with the long and ſtrong plumage of the oſtrich, but with the down of a gooſe, or duck. This animal, like man, has not a tail. Nevertheleſs it has the os coccygis, or termination of the ſpinal bone, longer than in man; as was aſcertained by one of us, who in the interval of his ſleeping, felt his rump. Not that we would draw from this any concluſion in favour of the hypotheſis of Monboddo, that men had once tails; but that in the ſcale of animals, there is a gradual nearing of diſtance, from having long tails, to the having no tail at all.

The moſt important enquiry comes now to be inveſtigated, namely, whether this be an animal new to diſcovery, or actually new to the world, and juſt lately come into exiſtence in the natural kingdom. No account of it having been heretofore given by any traveller in America, either from the information of the natives, or perſonal obſervation of their own, founds a ſtrong preſumption that it is of a novel breed of creatures; but that it is prepared to preſerve its ſpecies, with a female, may be inferred, from the circumſtance of nature having furniſhed it with teſticles.

The idea of original production, involves in it the late hypotheſis of Macilhattan, in his treatiſe, *De Seminibus*, that nature has within herſelf an aboriginal productive power; ſo that as ſome animals diſappear from the earth, the Mammoth for inſtance, others ſpring up, that were never known before. Which hypotheſis, by the bye, ſo far as reſpects the extinction of animals, receives conſiderable countenance from the ancient relations of the gorgon, the hydra, &c. and the leſs remote alluſions to winged gryphins, orchs, &c. If this ſhould be found to be the fact, it may be ſuggeſted whether it would be going too far to ſay, that it might be in the compaſs of human reſearch, to diſcover the ſubtil combination of cauſes and effects, neceſſary to the production of life, and the formation of a living creature; and that the time might not be far diſtant, when ingenious chymiſts might undertake and accompliſh the analyſis of matter, and ſyntheſis of compoſition, ſo as to be able to make animals, to thoſe who ſhould beſpeak them; as a workman would make articles of furniture for a hall or aſſembly room This would ſave much expence, in feeding, and providing them for food, or for the purpoſes of labour, and burdens. We have thought it ſufficient to ſuggeſt this, and propoſe it to the induſtry and ingenuity of the learned in philoſophic ſcience."

So far the memoir.

The ſociety expreſſed their approbation of it; and it was propoſed to make a purchaſe of this animal, for the purpoſe of examining it more fully, in their own hall, and poſſibly of ſending it to the ſocieties abroad, for their examination alſo. This propoſition was adopted, and the ſame members appointed to drive a bargain with the proprietors, for the ſubject of their ſhew.

When the deputation came forward, and began to traffic with the keepers, propoſing a purchaſe of the curioſity in their poſſeſſion, the revenue officer, in the cage juſt by, raiſed what is called the Iriſh howl, in a moſt pitiable manner; recollecting what the Captain had told him, on a former occaſion, with regard to the uſe to which they would apply him, when they ſhould have him in their power.

God love your ſhouls, my dear maſters, ſaid he, that have taken me in the wild woods. I care not fat you make o'd me, a wild baſte, or a turky-buzzard; or a fiſh o'd de vater, while I gat good mate to ate, and clean ſtraw to ly down upon; but for the ſake o'd de holy fathers, do not ſell me to deſe filoſophers, that will cut me up as you would a dead cat, and put my ſkin upon a pitchfork, juſt to plaſe deir own fancies; rader let me ſtay where I am, and ſhew me to de good paple, dat gape and ſtare, but keep deir teeth in deir mouths, and luke fooliſh, but dont affer to bite.

The philoſophers aſſured him, that his apprehenſions were without foundation; having not the leaſt intention of diſſecting, at leaſt until he died a natural death. Doubtleſs, it might be an object, to aſcertain from the internal ſtructure of his body, to what genus or claſs of animals he might belong: nevertheleſs, they were perſuaded, the ſociety would content themſelves, with the obſervations drawn from external ſtructure, at leaſt for ſome time. On this turning round to the proprietors, they reſumed the converſation relative to a purchaſe; the ſuppoſed animal continuing to vociferate and roar horribly.

In the mean time, the affair of this wild man, beaſt, bird, fiſh, or whatever it was, began to make a noiſe in the town; the people who had come to ſee it, being divided in opinion; ſome believing it to be a monſter, or new animal in the creation; others diſpoſed to be of opinion, and others confidently aſſerting, that it was a real man.

Coming to the ear of the chief juſtice of the ſtate, it occured to him, that if a man, the confining him in that manner was a reſtraint upon the liberty of the ſubject; and ought not to be permitted in a country where the laws govern. Accordingly, he had iſſued his writ of Habeas Corpus to the keepers, commanding them forthwith to bring before him, the animal in their poſſeſſion, and to aſſign the cauſe of this detainer. The officer came forward at the moment the keepers were about to cloſe the bargain with the philoſophers, and ſhewed his writ. They were obliged to obey; and came forward with their charge before the chief juſtice and aſſociate judges, in open court then ſitting, alledging property in themſelves by caption, and employing counſel to ſupport this allegation.

The court having aſſigned counſel to ſupport the Habeas Corpus, the argument began: Counſellor Patch firſt.

May it pleaſe your honours,

I take this to be an animal in which there can be no property abſolute or qualified, being *feræ nataræ*, or of an untamed nature, ſuch as a panther, or a buffalo; of which it is laid down no larceny can be committed, as not being the the ſubject of property. 4 Black. 235; referring for authorities to 1 Hal. P. C. 511.

Foſt. 366. 1 Hawk. P. C. 94. Here counſeller Patch read the authorities.

Councellor Catch in reply: But by the ſame authorities, it is laid down, that animals *feræ naturæ*, or wild, when reclaimed, or confined, and may ſerve for food, may be the ſubject of property, as deer incloſed in a park, fiſh in a trunk, or pheaſants or partridges in a mew.

But is it conceded, that this animal can *ſerve for food?* rejoined counſellor Patch.

The queſtion to be conſidered in the firſt place, interrupted the chief juſtice, is whether this creature is of the brutal or the human kind. Speak to that point.

Counſellor Scratch, as *amicus curiæ* obſerved, that this being a queſtion of fact, was moſt properly determinable by a jury.

Counſellor Patch thought not, as the trial by inſpection in the caſe of infancy, which was within the province of the court, was analogous to this. The court were of opinion with counſellor Scratch, and propoſed to the counſel for the thing in cuſtody, to bring a writ *de Homine Replegiando*, or *Replevin*, for the body of a man, as the proper writ to bring the caſe before a jury; or that an iſſue might be made upon the return to the *Habeas Corpus*, by conſent; and in that ſhape let it be tried. It was agreed; property pleaded, the iſſue made up, and the jury about to be impanelled.

Counſellor Patch under the principle of an alien having a right to a jury *de medietatæ linguæ*, demanded, that the jury ſhould conſiſt of one half beaſts.

Curia adviſari vult, and in the mean time deſired the counſel to ſearch for precedents. No inſtance was found of the jury *de medietatæ linguæ*, being carried ſo far as this, and the motion was overruled.

The jury being now ſworn, the counſel for the keepers, offered the two members of the Philoſophical Society, who had examined him, to eſtabliſh his brutality; this evidence was offered on the principle, that it was peculiarly within the province of their ſtudies to aſcertain a point of this nature, and were therefore the proper witneſſes; as in a caſe within the cuſtom of merchants, individuals of this occupation are uſally called. According to the maxim of the civil law, *Unicuique, in arte ſua, perito credendum eſt.*

Exception to this evidence, that they were intereſted, having had an eye to the purchaſe of this thing, and actually in negociation for it.

The objection was overruled, as going to the credibility, not the competency.

The witneſſes were clear that this thing was not of the human race, though as to what claſs of brute animals it was to be referred, they were not yet prepared to decide.

To the weight of this evidence counſellor Catch oppoſed the evidence of nature herſelf; the thing had a human voice and ſpeech, that of a weſt country Iriſhman; no inſtance of which was to be found in any natural hiſtorian that had ever written. He would call upon the gentleman to produce any authority to that effect.

Counſellor Patch, was not prepared with an authority to prove, that beaſts had been found that could ſpeak Iriſh; but that it was no uncommon thing in early ages, and in many countries, for beaſts to ſpeak ſome language; ſuch as Latin, Greek; for which he might refer the gentleman to the Æſopi Fabulæ, or thoſe of Phedrus; nor was he without an authority at hand, to prove that even in more modern times, there were many beaſts who could ſpeak Engliſh; this authority was that well known book, The Hiſtory of Reynard the Fox; which he now produced, and from which he read paſſages.

The court thought the authority in point, and the evidence not to be got over, and directed the jury to find accordingly; which they did, in favour of the keepers, and the Habeas Corpus, was diſmiſſed, and the thing remanded to cuſtody.

The members after this, ſtruck a bargain the more eaſily with the keepers; as they had been a good deal alarmed at the riſk they had run of having this property taken from them. The Society after having retained the curioſity a year or ſo, and aſcertained its ſtructure and properties, propoſed ſending it to ſome of the foreign ſocieties, who had expreſſed a wiſh to have a an occular examination of it alſo. The preference was given to the ſocieties of France; and it was accordingly ſhipped in a brig of Blair M'Clenachen, that was bound to Nantz. At this place on coming aſhore, the cage, by rolling and tumbling in it, having worn off the tar and feathers from his back-ſide, he was miſtaken for a ſans culotte; and the mob riſing, broke the incloſure, and let him out. I have not heard whether he joined the army of the patriots, or is on his way home again to this country.

* * *

CHAP. XVII.

IN the mean time the oppoſition to the exciſe law, and diſturbance in the ſurvey, had alarmed the government. The militia had been called to ſuppreſs the inſurrection. They had marched, and were within a ſhort diſtance of the ſurvey.

The Captain in the mean time having heard of this, and believing the army now to be within ſupporting diſtance, left the Marquis, and came to the village where the outrage had commenced. He was not wanting in explaining to the people, the illegality and great impolicy of their proceedings, as ſubverſive of the government, and deſtructive of the firſt principle of a republican government.

His conduct, nevertheleſs, had been otherwiſe underſtood by the adminiſtration, and he was greatly obnoxious with the army and judiciary. When the troops had attained the point of deſtination, and the judicial examinations had been ſet on foot with regard to the conduct of individuals, it was always a principal queſtion, What do you know of Captain Farrago? They had heard of his man Duncan, and thinking that he muſt be acquainted with the ſecrets of the Captain, orders were given to apprehend him, under the idea of a criminal.

The examinations were conducted with great diſpatch, many hands making light work, there being a vaſt number of aſſiſtant interrogators, and depoſition-takers, in the capacity of journeymen, and apprentices. It was a good ſchool for ſtudents of the law, and young clerks who came out on the expedition. It is true, they were not very capable of taking the true ſenſe of what was ſtated in the teſtimony, nor very careful to take down for and againſt; but the giving them a habit of aſking queſtions, and ſpelling words, was of more conſequence to the public, than the doing juſtice to people that had lived in a remote corner of the commonwealth.

Duncan having been arreſted, was put un-

under guard with ſeveral others. When he came to his examination, he was aſked, the following queſtions, and made the following anſwers: Are you aquainted with John Farrago? I hae a ſhort acquaintance ſince I hae been in his ſervice, about a month or twa. Has he ever converſed with you on the ſubject of politics? He wad na converſe wi' me, he kens I dinna underſtand them. Do you not know him to be an inſurgent? Indeed I dinna ken ony ſik a thing. I believe he is no juſt vera right in the head, but I dinna believe he tuk any part in ſtirring up the inſurrection. He has gane about the kintra for ſome time paſt, in an odd way, wi' ane Teague O'-Regan, an Iriſhman, that got to be a gauger, and came out to this kintra, to ſet up in the buſineſs, and made a' this broil; and ſince he parted wi' him, he has employed me in the like capacity, no much to my profit, if I am purſued, and put in fear o' my life, and to hide three weeks in a glen for fear o' the mob, and now to be hanged for ha'ing been in the kintra; and what is mare, to be made a witneſs againſt the Captain, when I hae nathing to ſay o' him. The deel tak me, gin I ſwear a word to wrang my conſcience. That is the ſhort and the lang o' it. Sae ye need ſay na mare about it, but gae to the examination o' ſome other body, for I hae told ye a' that I hae to ſay about it.

Duncan was diſmiſſed; and the Captain himſelf; and falling into the hands of an aſſiſtant examiner of ſenſe, his account and explanation was underſtood, and he acquitted from the ſuſpicion of having ſwerved from the duty of a good citizen.

Setting out after this with Duncan, he returned to his home; having experienced a number of incidents, and ſome danger in his travels, ſufficient for one ramble.

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